

Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

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Religious.

From the New York Observer.

The Cross.
There was a custom once prevalent, it is said, among some of the Indian tribes of the West, which, like a similar institution among the Jews, coincided very remarkably with some of the great characteristics of the plan of salvation by Jesus Christ. It was this: when and wherever these Indians pitched their camps for any considerable time, they cut down a sapling, and having stripped off its bark, and stained it with blood of beasts taken in hunting, they planted it without their encampment as a post of refuge. Now, whoever of that tribe was pursued by the avenger of blood, could he but reach forward and touch that consecrated wood, he was safe, although the tomahawk were descending upon his head, and the knife aimed at his bosom.

Now, fellow sinner, there is just such another post of refuge planted expressly for you, on Mount Calvary. Nor does that hallowed wood lack the stain of blood. O, it has been dyed, deeply dyed, by those atoning fountains which burst from a Savior's broken veins, for you. Lay hold of it without delay. While the insidious enemy of your soul is showing you, from some mountain-height of imagination, the honors, riches, and glories of this world, and all the alluring prospects of time and sense, the avenger of blood is close upon you; of blood not of beasts, but of the everlasting Son of God, which you trample under your feet as long as you stay away from the cross. How often has that avenger held the sword of justice over your head, and how often withheld the blow at the intercession of mercy! How often, like the Egyptian mother in the wilderness of Bore-shaba, has a crucified Savior stood, as it were, at a low-shed over against your soul, and plead with you to come and drink at the fountain of living waters, without money and without price. Take hold of the cross now, and with a faith that shall join you forever to Him who died thereon. The avenger has his eye upon you; "he follows you through every law of life, nor misses once the track," he has whet his sword; he has bent his bow; beware lest he make you the object of that sudden and fearful retribution which awaits those who persist in doing despite unto the spirit of grace.

Worcester, Mass.

Almost but not Altogether.

That a man may be almost persuaded to be a Christian, and yet be far from the kingdom of heaven, is happily illustrated in the narrative below.

It is interesting also as showing the similarity of the Holy Spirit's operations on the heart in other lands and our own. The narrative is part of a letter addressed to a clergyman in Edinburgh, and published in the Scottish Congregational Magazine.

"I was dwelling at ease in Zion, saying, 'Peace, peace to my soul, when there was no peace, having a name to live,' while I was spiritually dead, being satisfied with the 'form of godliness without ever feeling its power.' I rested all my hopes of salvation upon being born and educated by pious parents; becoming a member of the Secession church; a sabbath school teacher; a tract distributor; a collector to various religious societies; and a visitor of the poor. Now, having attended to all the outward ordinances of religion, and partly separated from the world, Satan had me bound fast and strong in the chains of carnal security, leading me his willing captive at his pleasure; and unless the goodness and mercy of our God had prevented, I should have slept on, until I had lifted up my eyes in torment.

In this state of mind I entered the first meeting, and heard you preach. I was struck and delighted with the eloquent, powerful, and earnest manner in which you addressed us, but it was only my intellect that was pleased; my heart remained as it was; but I looked around and saw many of my acquaintances who, I hoped, were impressed with the importance of the subject, and prayed for the influences of the Spirit to be poured out upon the barren ground, but I did not mean my own heart. I induced all within my power to go the next evening with me. I was still more and more interested, but alas! it was only the voice of man I heard—no looking to Christ in it—all still refusing to ask the question, 'did I believe on the Son of God for myself?' I was anxious to know whether he was my Savior or not? Oh no! my neighbor I thought was the person who should be interested in the matter—as for me I had nothing to fear. All my good works came up before my view and quieted my conscience, for it did whisper a few pleasant thoughts that night, but I was determined not to hear them, and with those rebellious feelings, I again entered the church the third time—and that night I was levelled with the dust, because God, in his infinite mercy, spoke to me by his servants, and pierced my inmost soul, that I no longer stood afar off, and thanked God that I was not as others were; but through his power I was counselled to come to the foot of the cross, and there, in deep agony of soul, cry out, 'God be merciful to me a sinner.' Then was I stripped of all my own unrighteousness which was wrapped around me; my good works, and all the other refuges I depended upon, could give me no peace, but only stung the keener, that I had rested on them for the ground of my acceptance with an angry and just God—Oh no, they could avail nothing, when the guilty

worthless, naked soul was brought to the cross of Christ; and yet, when there, I found no peace—I saw nothing but a bleeding Savior and an offended God, who demanded justice for the violation of his holy laws—what could I poor worm of the dust, do to satisfy divine justice?—Alas nothing, but smite upon my breast and call for mercy; to plead that the Holy Spirit would take of the things that were Christ's, and show them unto me. I was in deep anguish of mind for several days; not one of the precious promises could I lay hold of as my own; my proud, stubborn heart would not yield to lay down the weapons of rebellion, and flee to Christ. I had believed idols which I could not part with, because I wished to do so in my own strength; I still wanted to perform some great sacrifice, that I might purchase salvation, and could not humbly believe on the finished work of the Son of God.

"I knew and believed from my youth—the general history of the Savior's life, sufferings and resurrection; but to know and believe that he did all this for me never agitated my bosom till last week, when I was awakened to see and feel the danger to which I was exposed, so long as a matter of such vast importance remained unsettled. And, my dear Sir, it was not till the last night that you were with us, that the scales were removed from my eyes, and I was enabled by the Spirit of all grace to lift the eye of faith from the dying Savior on the cross, and fix it steadily on a risen and glorified Redeemer, seated at his Father's right hand on the heavenly throne; where he is both able and willing to dispense all the benefits of his purchased redemption upon his believing people, and to bring those who were outcasts and rebels to have peace with God through the new and living way which he had opened up for returning sinners. Then did my liberated soul flee like a dove to its window, and took shelter under the covert of his all-atoning sacrifice, determined, through divine grace, to live henceforth not to myself, but to him who died for me, that through faith in his blood I might be sanctified and renewed in my mind to fulfill the works of the Spirit.

"It is now that old things must be done away, and all things become new. If I would be Christ's disciple, I must take up my cross and follow him. Now must the Christian warfare begin between the flesh and the spirit, which shall obtain the victory; and O sir, pray that the Holy Spirit may enable me to buckle on the whole armor of God, that I may withstand all the fiery darts of my spiritual enemies which Satan will direct towards me. Many, many are the enemies I shall have to contend with; and none more powerful than those of my own evil heart. I find it was very easy to be a nominal Christian, so long as I just gazed down the stream of life in company with my gay worldly companions; praying and dancing alternately—endeavoring to serve two masters, whose interests were entirely opposed to each other; but now that I am resolved to serve God, and consequently to go against the stream, I find that its smooth waters deeper than I ever imagined; and had not mercy prevented I should have been carried along in peace and security until my trail bark was dashed to pieces on the rocks in the fearful abyss below—O what an overwhelming thought for the immortal soul to be able to see the gulf of misery to which it was exposed—to be plucked as a brand from the burning! And now, when I must resist all the mighty flood of iniquity, what can I do in my own strength? Alas! in the day of temptation it is extreme weakness; but thanks be to our God, who has promised that his grace shall be sufficient for us, and his strength perfected in our weakness. My whole desire is, that I shall be enabled to put my trust in him who is the Rock of ages, and who never said to his people, 'Seek ye my face in vain.' My past life seems quite blank, wasted, and gone for nothing; and it is now high time to awake out of sleep, and work while it is day—while yet the door of mercy standeth open, and Christ is inviting all to come in."

From the New York Observer.

The Burning of the Poland.

The Poland was a noble vessel, and her proud sails filled with prosperous winds were wafting a happy company to their desired haven. They dreamed not that death, in one of its most awful forms, was riding in the thunder cloud above them. And when the shock came, and the fire in her depths commenced its destroying work, it was long before they knew the danger to which they were exposed, and woke to the terrible consciousness that they must perish in the flames or the floods, unless the arm of the Lord brought swift deliverance. As they paced the deck in silent despair, was it possible for them to forget their danger and persuade themselves that they were safe, because they could not see the fire? They knew their terrible situation. But they could stretch themselves out that burning bed and sleep. Some of them did.

But it is not half so strange as that sinners should sleep over the flames of hell. Those poor passengers did not sleep from careless security. Worn and wearied nature sought a moment's repose, that strength might be gathered for grappling with the destroyer. And that sleep, thus hastily snatched, was disturbed by dreams of death more horrible if possible than the reality that threatened them. Not so the careless sinner slumbers. He knows the flames of hell are ready to fasten on him. Like the passengers in that ill-fated bark, he knows not how soon he may be consumed, but the certainty of his danger is as clear as the light of heaven. But he can sleep. And as his danger increases, and the hour of his destruction draws near, instead of being disturbed with frightful dreams of coming tribulation, he sinks into a deeper lethargy, and perhaps wakes not, till he wakes in woe.

Did those terrified sufferers laugh in the hour of their calamity? Did that mother, whose babes nestled in her bosom, and that father to whose knee the terror-struck lay clung for life, find time for mirth when the flames were raging beneath them? No; that one night "that seemed an eternity" was a night of awful solemnity, of unpeopled distress. But there are those who, in equal danger, can spend one night only, but weeks, and months, and years, and never feel solemn; they are gay, and thoughtless, and careless, and prayerless, when in danger of death eternal.

What madness would it have appeared for them in the Poland to have spent that night in a dance! But they who dance forget that their feet are on slippery places, and fiery billows roll below.

Those miserable passengers could not save themselves. They were in a burning ship in the midst of a mighty ocean. The fire was beyond their control. There was no sail in sight—Their own boats were not sufficient to save them. They must perish unless help comes from God.

Sinners cannot save themselves. They are in hourly danger of everlasting destruction. No earthly arm is strong enough to deliver them; their own works are insufficient. They must perish unless help comes from God.

God did appear to deliver them who were ready to perish. An ark of safety passed that way! And God said to Noah, come thou and all thy house into the ark, so he speaks to poor sinners on whom the flames may soon kindle, as he invites them to cast off all dependence on themselves, and put their trust in Him.

IRENEUS.

Satan's Four-Fold Band.

The Apostle describes sinners as those "who are taken captive by the devil at his will"—taken in his net, and led about by him in subversivity to his will: such is the true import of the original. We have often thought of these words, when we have witnessed the levity and indifference with which the mass of the impenitent listen to God's solemn messages of wrath and of mercy in the sanctuary, and the perfect ease with which they appear to shake off all concern about their everlasting welfare. Do they disbelieve the doctrine of an eternal heaven and an eternal hell?—No. Do they believe that no change of heart is necessary in order to escape the torments of the one place and to participate in the joys of the other?—No. Do they think that they have themselves undergone that change? No. Do they expect, then, to "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"?—No. Were the awful announcement made to them by a voice from heaven, that they would die in their sins and be lost forever, their countenance, like Belshazzar's, would be changed to paleness, and their knees would smite one against another. They do not intend to dwell with the devouring fire, although they are walking in the road that leads directly down to it. They are confident that they shall make their peace with God before they die.

But when? They have no definite purpose of repentance, but only the general intention of repenting before they die; and since they wish not to glorify God in life, but only to escape his wrath in death, they are easily persuaded by Satan into the belief, that even should they come to the bed of death unconverted, they could still prepare for heaven in that awful extremity.

This idea, preparing to die at death, is the net in which the devil takes their immortal souls; this, the four-fold band with which he leads them captive at his will—a band not of brass or of iron, but of delusion—a band invisible to and unfeeling to the wretched captive who is dragged by it to perdition. We call this a four-fold band, because it is a delusion resting upon four baseless assumptions, each of which betrays the extreme of folly and presumption.

First Assumption. The sinner who expects to prepare for death, at death, assumes that God will give him such previous intimations of the near approach of death, that he shall know that it is at hand. For this assumption he has no reasonable ground. He makes it because he wishes to have it so.

Second Assumption. He assumes that he shall then enjoy the undisturbed exercise of his mental powers, without which he cannot but know that repentance will be altogether impossible. This assumption he makes not only without evidence, but against evidence, because he wishes to have it so.

Third Assumption. Having by these two baseless assumptions placed himself in his dying hour in an imaginary situation, such as would suit his convenience, but not such as he has any reason to hope will ever be realized, he builds upon them a third assumption, it possible still more groundless; that is, that the near prospect of death will have the effect of bringing him to repentance. The extreme folly and madness of this assumption may be shown both from experience and from the nature of the case.

From experience—for the resolutions and vows of sinners made in the expectation of immediate death are proverbially worthless. If there were anything in the near prospect of death adapted to produce genuine repentance, surely its virtue ought long since to have been discovered. For multitudes have been brought in their impotence to the very brink of eternity, and in this solemn situation have not only made vows of future repentance, if God would spare their lives, but have professed to have actually yielded their hearts to Christ. But, upon recovery, their goodness has passed away "as a morning cloud, and as the early dew." This is the general fact. If there are any exceptions, they are "few and far between."

From the nature of the case—for in such circumstances the sinner, admitting that he has the use of his reason and is conscious of his condition, can hardly seek repentance from any other motive than pure selfishness. Had he the prospect of life before him, then the service of God and of Mammon could be calmly and deliberately compared together, and he could decide intelligently between them. But now the world is taken from him by God's act, not renounced by his choice: eternity, with its amazing scenes is just opening before him, and he can hardly think of anything except escaping damnation. And genuine repentance, where this is the prevailing motive, is impossible.

But this is not all. True repentance is always the fruit of the Spirit's operations. When he abandons the sinner, whether at death or many years before death, his doom is sealed for eternity; for no man was ever converted but by the power of the Holy Ghost. To all his other assumptions, then, the sinner who defers the work of repentance for a dying hour, must add this.

Fourth Assumption. That he shall have the aid in death of that Holy Spirit whom in life he has grieved and resisted! Can any presumption

be more dreadful. To turn a deaf ear to the calls of the Spirit who is not at the sinner's disposal, but is sovereign in his operations, having mercy on whom he will have mercy, and hardening whom he will harden, until all the precious hours of life are squandered; and then, when Mammon can no longer be served, to cry to Him for help in preparing the soul for heaven!

Alas! God has assured us what answer he will give to such "when distress and anguish come upon them." "They shall call but he will not answer:—they shall seek him, but shall not find him," and that will be their death indeed.

Dear impenitent friend, are you one who is thus deferring repentance until the hour of death? Consider the dreadful end to which you are hastening. If this four-fold band of delusion with which the enemy of your soul has bound you, is not speedily broken by the powers of the truth, it will ere long be taken off by the Prince of darkness himself, because he will have no farther need of it, having conducted you into the prison of despair, from which escape will be impossible.—Ohio Observer.

Religious Intelligence.

Convention of Western Baptists.

We publish below from the Banner and Pioneer, the remainder of the report of the proceedings of the annual Convention of Western Baptists, held at Louisville, Kentucky. It will be read with interest, as it shows the state of feeling and action among our brethren at the west in relation to the great benevolent enterprises of the day, except slavery, which we hope will come in for a share of attention next year.

At 3 o'clock, P. M., June 3d, the Convention met. Prayer by Elder Dillard, Elder J. Going chosen President, and T. J. Robert and A. R. Hinkley, Secretaries.

The Committee of Arrangements reported in part. It was agreed that the sessions of the Convention, should be held on alternate days in the houses of worship of the First and Second Baptist churches of this city. The body met to-day in the house of the second church. A committee, consisting of brethren Quincy, Elliott, Tyler and Colgan, were appointed, to arrange the preaching and other religious exercises during the sessions of the Convention.

The Convention then went into Committee of the Whole, on the state of the Baptist denomination in the Western and South-western States and Territories, and Texas. Dr. Comstock of Illinois in the chair. The brethren being called upon by States, much interesting information was elicited.

Elder W. C. Buck gave a brief but luminous view of the progress and present prospects of the denomination in Kentucky, compared with past years of difficulty and trial. Their prosperity within 6 or 8 years has been unparalleled. After the schism and divisions produced by the influence of Campbellism and other causes some ten years since, the speaker thought the number of consistent and correct Baptists in the State did not exceed 25,000, while the ministry, by removals, deaths, departures from the faith, and exclusions, was greatly impaired. He estimated the present number at about 60,000, while the ministry had gained somewhat in numbers, but much more in efficiency, which he estimated 200 or 250. The number of members opposed to missions and other forms of benevolent action, he thought, did not exceed 6000.

MINISTERIAL SUPPORT.

On this subject the speaker remarked that there had been a very interesting change in sentiment, and some in practice. A few years since, had a Baptist minister addressed his congregation on that topic, and urged the Scriptural duty of sustaining the Gospel ministry, his influence would have been prostrated, if he was not excluded from fellowship. Now, a large majority of the churches were ready to listen to instruction, and to admit the claim, and many had taken measures to enable the ministers to become wholly devoted to the work. In 1835, but a single Baptist Church had a regular pastor, of Louisville, which sustained the late John S. Wilson. Now there was a number of instances, and many more churches were anxious to sustain their pastors than there were ministers to supply them. There was still much more deficiency in paying promptly what was promised, but he thought in this case, it was good even to promise, as the duty of ministerial support was then recognized.

The subject of ministerial education was on the advance. The late lamented brother Giddings had provided \$100,000 including the Pawling fund, for Georgetown College, and the plan was in contemplation to provide \$50,000 more for the special purpose of educating the rising ministry. Young brethren were applying for aid, and the churches were waking up to the importance of an educated ministry.

The speaker adverted to the pecuniary resources of the denomination in this State.—Many of the denomination were rich, lived in splendid houses and had large plantations, but in times past they had been wrongly trained, and hence the obligation to consecrate their property to the cause of Christ had not been felt. The speaker gave a brief and lucid exposition of his views of some more efficient organization amongst Western Baptists in missionary operations to awaken up and call forth the denomination.

We placed too much dependence upon our Eastern brethren supplying our wants, when we ought to be co-operating with them in more enlarged and general efforts to send the gospel into the whole world. This began to be felt in Kentucky and also in other Western States.

The venerable father Homan, of Indiana, remarked his acquaintance with the Baptists in that State was general but not very definite. His residence was of thirty years. In many respects relative to the former circumstances and present attitude of the Baptists in Indiana were similar to those of Kentucky. A growing disposition for missionary efforts both at home and abroad was manifest.

Five or six years since there was much apathy and almost entire neglect of ministerial support,

but the churches were waking up to that subject. They felt the necessity of an improved ministry, while there was a growing feeling for destitute regions in the State and in other lands.

Elder Owen, from Indiana, made some statements relative to the destitution of Baptist preaching in that State and the efforts making in home missions.

Elder Peck gave a detailed statement of the past and present condition of the denomination in Illinois. He stated that in that State there were two classes of Baptists, between which there was no direct official correspondence and intercourse. The one class consisted of 14 Associations, and upon estimate about 120 churches, 90 preachers and 4500 members, which had taken no steps to promote missions and other objects of benevolence. Some of these associations and churches had thrown themselves from the ranks of the Baptists in general union, by declarations of non-fellowship with all who had anything to do with missionary efforts. Many of the churches of this description were dwindling and fast becoming extinct. Some of the preachers of the more ultra class considered themselves and the people that they were a dark and cloudy day to Zion—that the flock of Christ was a little flock, and the smaller they grew the more encouragement they seemed to take. But there were many others in these churches who were anxiously enquiring why they were left without revivals and were wasting away while the churches favorable to missions were prosperous, increasing and enjoying precious seasons of revival. Some of the associations and many of the churches were in a neutral attitude and it is hoped will feel it their duty and privilege soon to co-operate.

The other class of Baptists in Illinois embraced the Clear Creek, Saline, South District, Edwardsville, North District, Blue River, Salem United, Springfield, Illinois River, Northern M'Lean, Bloomfield, Colored African Associations, and fourteen unassociated churches. These included 150 churches, 105 ordained and 43 licensed preachers, and 5451 members. The number reported as baptized the last year in all these churches was 785. The mission, Bible and Ministerial Education funds contributed as reported were about \$1,616. More full and accurate reports would have shown at least \$2000 for these objects. Besides the labor performed by missionaries under commission, and by preachers and pastors in supplying churches to which they were engaged, about 2000 days had been contributed by the preachers in our connection in that State in gratuitous labors to the destitute. The speaker spoke of the Iowa Territory as a most important region for missionary operations, now containing the estimated population of 50,000 souls, with one small Baptist association organized, 8 or 10 churches, and some half a dozen preachers.

Elder Joel Sweet, who is the travelling missionary in the Springfield Association in Illinois, made a few remarks of the progress of the cause in his field. He also noticed instances of the decline and extinction of anti-mission churches, and of the results of a protracted meeting held in the settlement where one of the largest churches in the Sangamon Association, which had taken the anti-mission, non-fellowship course, and had become nearly extinct. Many were converted and baptized at the meeting, and arrangements were in progress to constitute a church there on correct principles of some 50 or 60 members.

Elder J. F. Hinton gave a brief but luminous statement of the changes in the Northern Association of Illinois, which five years since included four churches in Northern Illinois, Northern Indiana, and Wisconsin Territory, where now were three Associations and more than 40 churches. He noticed the extensive and interesting revivals in most of the churches in the Northern Association and along the Valley of Rock River. At a late meeting held by Elder Powell at Dixon on Rock River, 35 had been baptized, amongst whom were some of the most enterprising and respectable men of the place.

Elder R. B. C. Howell, gave some brief statements of the condition of the denomination in Tennessee and other South-Western States and Texas. The speaker thought the number of Baptists from removals and other causes, had rather decreased in Tennessee.—The churches and brethren have nothing very remarkable in their circumstances. Parties exist. He thought the "New Test" party, including neutrals the most numerous. The Baptists in that State have about as much wealth and intelligence as the other classes of the community. In four or five years past several brethren have been settled and sustained as pastors of churches. The denominations raise and appropriate about \$1500 for Home Missions, and contribute probably about \$1000 for Foreign Missions and kindred objects. Some efforts have been made in Ministerial Education and in getting up an Institution. Several young brethren are now students in the University at Nashville.

The state of affairs in Mississippi is somewhat similar, except there are a larger proportion of ministers to the number of churches, and less opposition to benevolent measures. A few items were presented in relation to Arkansas, Louisiana and Florida.

In Texas there is considerable Baptist influence; and the speaker read from a Galveston paper, notice of a meeting to form an Association, and call on the churches to co-operate.

The Committee rose, reported progress and obtained leave to sit again to-morrow morning.

At night, Elder W. F. Broadus preached in the meeting house of the Second Baptist Church.

Thursday morning, June 4. The Convention was opened with prayer, by brother Scott. After some preliminary business and report of the Committee of Arrangements, brother Powell, Chaplain of the Cincinnati Boardman's Society, was introduced to the Convention, and spoke in favor of efforts to provide seed and boatmen with religious instruction.

The speaker alluded to the public labors of Christ as directed to fishermen, at the water side. But until within a few years, sailors who ploughed the mighty deep, and boatmen along our rivers and canals were almost wholly neglected.

He stated that old sailors left the ocean for the fresh water navigation of our lakes and rivers, and many young men from the West, from a desire to see new scenes, went to the ocean. Hence there was a mutual interest in the welfare of seamen and boatmen. The speaker urged our duty in this cause—

1. From the obligations to them. They were toiling by night and by day, during all weather and in all climates, to furnish us with the necessities and luxuries of life.

2. Their moral condition. They had few opportunities of instruction and worship on the Sabbath. They were peculiarly exposed to intemperance. The boat and the coffee-house were their only home. Shut out from the mighty influences of the temperance efforts, many which sick became tenants of hospitals, where he had seen them sink under the pressure of disease.

They were peculiarly exposed to licentious habits. The sons of farmers in the country often go upon our rivers for a few months, where they come in contact with the worst forms of vice, return home and spread its baneful influence around the settlement.

The speaker showed it not only to be our duty to provide for the religious instruction of this class, but the conduct of sailors had an important bearing upon missionary efforts in heathen lands. He noticed the effect of travelling upon our western waters, especially on the Sabbath, upon emigrants from the east.—Many profess desires to remove from the eastern to the western States, to help build up the cause of Christ. But how do they begin? By desecrating the Sabbath on their journey, and neglecting the duties of religion. Multitudes who stood fair in the eastern churches, had lost much of the vitality of religion when they reached the west.

The speaker saw a better day dawning, and he enumerated the efforts and the success along the canals and in the cities and towns on our western rivers. Measures were in train for lines of Sabbath keeping and temperance boats on the Ohio and other western rivers. Many conversions of the hitherto neglected boatmen had occurred, and the blessing of God was upon the measures.

The Committee of Arrangement then introduced the following resolutions, which were discussed and adopted.

Resolved, That this Convention cordially respond to the sentiments and facts expressed by the Chaplain of the Cincinnati Boardman's Society, by decidedly approving the efforts for the instruction and conversion of sailors and boatmen.

Resolved, That it is exceedingly desirable and important that all good men should unite their prayers, influence, and labors in this work.

Report of Standing Committees were called for. A report on the best manner of conducting Association Meetings, was read by brother J. L. Moore, which will be laid before the public in due time.

A report of some length was read by brother Lynd on the duty of Christians to promote general education, and approved. This also was a most able article, and will be read with much interest when published.

A letter from Lumotte Church, Crawford county, Illinois, was presented by the delegates, Elder S. Kennedy and brother Young, with a donation for missions, and read.

The Convention then went into Committee of the Whole on the state of the denomination in the west. Dr. Going made some interesting and encouraging statements about the progress of the cause in Ohio. Aged brethren of that State, who would contrast the condition of the denomination in early times, or even at the formation of the Baptist Convention in 1820, with the present aspect of things, were highly gratified. The speaker stated he attended that Convention nine years since, and could bear witness the improvement was great. But especially was the last session characterized for energy and harmony of views. Nine years since not more than four towns had Baptist meeting houses with churches and pastors. Now there was a large number.—Especially were the recent revivals of religion peculiarly interesting. More than 3000 had been added to the churches in a few months past—some thought as many as 4000. If so, the denomination had increased twenty-five per cent. The present number of the denomination in Ohio was about 20,000. About 4000, or one-fifth, do not co-operate with the rest in benevolent societies. Hostile feelings were lessening. These brethren, though living under erroneous views, ought to be treated kindly. The speaker thought a Baptist was a Baptist although he might disagree somewhat with us about measures. If he held the truth as it is in Jesus, some shades of difference might be allowed, especially as we had no ecclesiastical organization like some other denominations. The great truths of the Gospel should never be abandoned. But the speaker recommended moderation and kindness with those who opposed missions.

He noticed one measure which promised the best results—the village project—or plan of aiding in establishing churches and sustaining pastors in towns and villages. A special fund had been raised for this purpose, by obtaining one hundred names for ten dollars each. Sixteen churches had been aided and built up by this plan.

At Arkansas—Elder Hatch spoke. He had passed through Arkansas to his former missionary station amongst the Choctaws, near Red River, and learned a few things. A small church had been formed at Little Rock some years since, but it had dwindled. A preacher of the Christian sect came there, preached for a time, and baptized a Cumberland Presbyterian minister who was thought to be a good man. For a time it was supposed that he was erroneous in doctrine, but it appeared that now he preached clear and consistent doctrine, and was building up the church.

At Benton, a little town of 75 or 100 families, some twenty-five miles from Little Rock a church had been formed and the prospects were favorable.

In Hempstead county, in 1833, there was but one little church; now there are 3 churches, and three efficient ministers.

The speaker mentioned a minister who lived 40 miles from the church he attended, in but moderate circumstances, and yet the Lord was

Rev. J. Fisher

blesed his labors, and he had baptized a considerable number.

In Louisiana, below Arkansas, there were a few Baptist churches, and the Baptist Missionary Association organized. The speaker mentioned Red River country, in the north-eastern part of Texas, as a very important missionary field. He had visited this region, and found a Baptist sister who had not heard a sermon for four years. The borders of this country was but four miles from his late missionary station. Here a church could be formed, and arrangements had been made, before he left, for brother Potts to preach there a portion of his time.

Elder Peck gave an outline of the state of the denomination in Missouri. Much of that State was a missionary field, and must be operated upon in that way. The Baptists there, as in other Western States, were divided by the mission and other questions, yet there were important districts of the State where they were combining their efforts and increasing their means of doing good. They had a general Association organized, which though yet limited in its field and resources, was increasing. Its next annual meeting would be held at Paris, Monroe county, the Friday before the last Sabbath in August, at which time the friends of ministerial education throughout the State, had been requested to meet and consider that very important subject—Through the Boon's Lick country and in other portions of the State, revivals of religion had been enjoyed, and many hundreds had been converted each year.

The speaker urged upon the brethren in Kentucky and Tennessee who abounded in wealth and general liberality, and whose relations and friends formed the basis of population in Missouri and Illinois, their obligation and privilege, to provide means for these destitute regions.

The speaker also described the state of things in that portion of Arkansas, adjacent to Missouri. Here was great destitution, and great need of missionary efforts, and he adverted to some cases of painful defection in Baptist ministers and churches.

The Convention went into Committee of the Whole, on the subject of re-organization, and recommended a series of resolutions, offered by brother Buck, which after discussion, were subsequently adopted by the Convention, and referred to a committee, consisting of brethren Peck, Buck, Owen, Howell and Webster, to report as soon as convenient tomorrow.

Meeting on Foreign Missions.

Thursday Evening, June 4th.

Prayer by Elder J. L. Moore. After hearing a report on that subject read by brother Lynd, Dr. Bolles offered a few introductory remarks, explanatory of the state of the missions and of finances.

Brother M. J. Rhee, of New Jersey, moved the acceptance of the report and hoped it would be widely circulated. The speaker adverted to prejudices against Foreign Missions on the part of some, and in favor of other objects. No plan of benevolence was too liberally sustained, but he felt called upon at the present time to press the cause of Foreign Missions.

Elder A. Bennett next spoke with his usual fervency by enforcing the claims of the heathen world. We know the value of the Bible—of the gospel. He showed that these claims would be met because God had promised, though we might lose the blessing by neglect. The speaker adverted to the change of feeling, views and action since his acquaintance with the West, and had confidence in a rapid increase. Where hundreds were now given thousands would be given. He alluded to the number of converts and 51 churches in heathen lands as affording much encouragement.

Dr. Bolles followed a few facts and particulars and gave a brief sketch of the rise, progress and increase of the Burman Mission. He adverted to the progress of the African mission, and that half the New Testament had been translated into the Basso language; a young Basso had been converted and baptized who was now a king.

The missions in France, Germany, Denmark and Greece, presented many encouraging features. The persecutions, the apostolic fortitude and the success of Brother Ocken, made him a second Luther. The speaker urged the congregation to regard the missionary cause not as a spasmodic effort, but as a work of years, requiring great faith and perseverance.

Mr. Malcom, author of Travels in South-eastern Asia, was introduced by the President and spoke a few moments.

Brother Dillard closed the discussion with a few remarks, in which he showed the aids furnished by Providence to the missionary cause from commerce and the facilities of communication with all parts of the world, and urged the duty of prayer. A collection was then taken.

Friday morning was occupied with the subject of the newly formed American Baptist Publication Society, during which the delegate, brother M. J. Rhee, gave a clear exposure of the organization, principles and objects of the Society. Appropriate resolutions were passed.

The Convention then spent some time on the Report of the Committee who submitted the outline of a Constitution for a permanent organization of the body and the provision for a Home Mission Agency in this valley.

The evening was employed by a discussion on the American and Foreign Bible Society, during which the Agent, Elder Kingsford, made an impressive address, an outline of which may be expected by our readers.

Home Missions.

Saturday Evening, June 6.

Prayer by brother Buck. Dr. Going opened the discussion by a number of very interesting and appropriate remarks. The speaker adverted to the relative importance some would attach to one object of benevolence, and some to another. He regarded all as so many links in the same chain—one was necessary to draw another. He gave a brief sketch of his early views on missions and kindred subjects, mentioned his feelings in relation to the Western Valley, on the visit of one of his brethren, who had long resided in the West, to his congregation, in 1826, and then alluded to his first visit to this Valley, in 1831, and the part he had taken in the formation of the American Baptist Home Mission Society. And the same causes which organized these efforts still continue and will continue, and call for increased efforts for many years to come.

In all new countries population is scattered, and the institutions of religion cannot be maintained without aid from more favored parts. The speaker avowed himself so much a radical as to desire there might be a leveling produced. But his policy was not to level down the mountains in religious privileges, but to fill up the valleys. He would, therefore, level upwards. Brother Kingsford spoke next. He confined

his remarks chiefly to one point—the qualifications for the Home Missionary.

Some 8 or 10 years since, the speaker migrated from England to Canada, where he spent some time in both the Lower and Upper Provinces, and for a period tried to be a voluntary Home Missionary, but he made many blunders, and finally came to the conclusion he was not qualified for that description of work. The speaker, with great naïveté, told some amusing anecdotes of himself, which, if they did not prove he was not qualified for the work amongst a frontier population, served to show at least, he perfectly well understood the peculiar qualifications a Home Missionary ought to possess. He showed that Missionary should

1. Possess physical ability, a robust constitution, and be prepared to accommodate himself to the coarse and simple fare of the poor, without feeling personal inconvenience, and to lodge on the floor or the ground without a murmur. He should know how to address plain, simple-hearted unlettered people, with gospel truth, in such a way, that it should affect their hearts; yet he should not be a low, vulgar man in his language or habits.

2. He should possess a large share of warm, genuine and generous piety. 3. He needs good natural parts, and should possess competent acquirements. The speaker showed to be a radical mistake to imagine a man that could not officiate ably and successfully in a church in the old States, would do for a Home Missionary in the West, and maintained the cause had sustained much injury from men being sent out as missionaries who were incompetent.

4. A missionary should be a man who could bear a great deal patiently.

5. Constancy and perseverance were urged as important qualifications.

Elder R. B. C. Howell concurred with his brethren who had preceded him on this subject. He was born in a cabin, brought up on a plantation, and converted in the forests of the sunny South. And he knew the difficulties to be encountered. The speaker regarded the secret of success in missions to be in one word—Consistency. He maintained that

1. The church of Jesus Christ is under obligation to see that every individual, she believes to be called of God to the ministry, is sustained. Ministers of the Gospel must be supported.

2. Every minister who has been consecrated to the ministry, should give himself wholly to the Gospel.

3. Every Christian should feel consecrated, soul, body and estate, to spread the gospel through the world. If we have religion enough, we shall act out this principle. Now Christians are too much like the world. Churches often send out men to preach when convenient.

The speaker maintained the position that every well qualified minister would be sustained, if he would proceed right and devote himself wholly to the work of the ministry. He regarded each church as a Home Missionary Society, and every minister, in one sense, a Home Missionary. The speaker narrated an affecting incident of his own feelings, while attending a funeral of a minister of the gospel, who had left an amiable widow and several fatherless children who were left destitute, but felt that he could trust in the Lord.

Elder J. M. Peck closed the discussion by a brief statement or two, tending to show that while our facilities and means had rapidly increased in the more frontier States, yet the number of villages and settlements destitute of the ministry of the gospel had multiplied, and the destitution, as considered, by itself, had greatly widened. Hence, there was far more need of effort than formerly.

The meeting was closed with prayer by Dr. Bolles.

The session was harmonious, interesting and refreshing. The brethren and friends made bountiful provision for the entertainment of brethren from a distance. The proceedings and Reports with the outline of a Constitution for a more permanent organization of the Convention, and to provide for a Western Home Mission Agency, was prepared and ordered to be laid before each General Association and State Convention, and another meeting appointed on the second Wednesday in June, 1841.

On Monday, before many of the brethren had dispersed, the Western Baptist Historical Society was formed.

Baptist Missionary Meeting in London.

Towards the close of the month of May, (the Anniversary month in London,) the Baptist Missionary Society held its meeting in Exeter Hall, Joseph Sturge, a Quaker, was invited to the chair. Among the speakers was the Rev. William Knibb, (Parson Knibb, as the chapel-bell-players called him in 1832,) who made a speech, in which he introduced to the audience two men from the island, both of whom had been slaves, and both now free members of Baptist churches. Their reception was highly interesting and their statements deeply affecting. Mr. Knibb presented an iron collar which had been worn by a slave, and asked, "What shall we do with this now? We have no use for it in Jamaica, shall we send it to the churches in America, to put on the necks of their slaves?" He finally dashed it upon the floor of the platform, and set his foot upon it, amid deafening shouts of applause. Mr. Knibb said that many years ago he devoted himself to the abolition of slavery in the British West Indies. That object was now accomplished, and he was determined to labor for the same cause in America. We shall welcome him to our shores, as one who has labored and suffered for the slaves, among the slaves, identifying himself with them, both in their depression and in their triumph. We hope to find room for an extract of Mr. Knibb's speech in our next.

One object he has in view at the present, is the establishment of a mission in Africa, for which he says he can raise at least \$5000 among his own congregation of freed slaves in Jamaica. Contrast that with the impotency of the Libera sentiment.

Great Anti-Slavery Meeting in London.

The following account of a great anti-slavery meeting held in Exeter Hall, London, June 1st, at which PRINCE ALBERT presided, is from the London Sun.

A public meeting of the Society for the extinction of the slave trade, and the civilization of Africa, was held this day at Exeter Hall. It had been announced that the doors would be opened at ten o'clock; but in consequence of the general understanding that his Royal Highness, Prince Albert, would be present, the anxiety to get places was so great, that crowds, principally of ladies, began to assemble at several entrances in the Strand, and in Exeter street, as early as six o'clock, and it was found necessary to open the doors before nine. A few minutes after a large area of the Hall, containing what are called the central seats, was completely filled, as were the galleries and the portions of the platform which were not reserved for the Committee and the most distinguished visitors. There were certainly not less than 4,500 persons present, a large proportion of whom were ladies belonging to the Society of Friends, although their number did not preponderate so much as we have observed

on similar occasions in this place. The coup d'oeil presented a vast assemblage of beauty and elegance, was extremely rich and imposing, and indeed was as interesting as a scene of the most such grace, feeling, and loveliness were collected.

Just precisely at eleven o'clock, His Royal Highness Prince Albert appeared on the platform. The whole assembly rose and greeted His Royal Highness with the most enthusiastic cheering, the ringing of bells, and waving of handkerchiefs. He was conducted to the chair by Mr. F. Buxton. The cheering continued for several minutes, during which His Royal Highness stood, acknowledging by repeated bows, and a strong expression of feeling upon his fine countenance, his sense of the affectionate reception. When the tumultuous greeting subsided, the organ struck up "God save the Queen," during which the Prince and the whole company continued standing. The conclusion was followed by the repeated rounds of cheering and applause, after which

His Royal Highness said:—I have been induced to preside at this meeting of this Society, from a conviction of its permanent importance to the great interests of humanity and justice. (Tremendous cheering.) I deeply regret that the benevolent and persevering exertions of England to abolish the atrocious traffic in human beings, and to sweep away the scourge of slavery, have not yet been successful. (Renewed cheers.)—I sincerely trust that this great country will not relax in its efforts, until it has finally and forever put an end to a state of things so repugnant to the principles of Christianity and to the best feelings of our nature. (Loud cheers.) Let us, therefore, trust that Providence will prosper our exertions in so holy a cause—(Cheers)—and that, under the auspices of our Queen—(Here the whole assembly rose and cheered with the utmost enthusiasm, for some minutes) under the auspices of our Queen and her Government, we may, at no distant period, be rewarded by the accomplishment of this great and humane object—(Repeated and enthusiastic cheers)—for the promotion of which we have this day met.

The most enthusiastic cheering, applause, and waving of handkerchiefs, followed the conclusion of this address, which (we may be permitted to remark) was delivered with the most perfect distinctness and grace, and with an engaging air of modesty and dignity, which elicited expressions of admiration from all around us.

A Word to Students.

There is danger at all times of not being fully sensible of our dependence on God—that without his aid, all our efforts, in any and every enterprise, will be unsuccessful. This truth will apply to the student; and how many pious students even, have lost much by neglecting to supplicate often, the blessing of God to rest upon them while applying to their books. It is not so with some who may now peruse these lines? Pray and study, study and pray, should be your motto. Do not confine your communion to your books, but let it extend to God. Such, in substance, was the advice of that good man, Vincent Ferrer, of the fifteenth century. "Do you desire," said he, "to study to your advantage? Let devotion accompany all your studies, and study less to make yourself learned than to become a saint. Consult God more than your books, and ask him with humility to make you understand his word; never begin or end your studies without prayer. Science is a gift of the father of lights; do not therefore consider it as barely the work of your own mind or industry." And how many good men, who have been distinguished in their literary efforts, have always made it their constant practice to unite prayer and study; and why may not such success ever attend your studies, as one of our own countrymen has said, "God will go and do likewise."—N. H. Bapt. Register.

Reviews.

CINCINNATI, O.—A correspondent of one of the secular daily papers gives the following account of the revival in Cincinnati; and we publish it, not merely for the information of friends, but as one of the signs of the times, that in the midst of political news, such intelligence is now communicated as important events in the estimation of the world.—"About Christmas last, the work of the Lord was sensibly manifested, and during the following months, I should think from the information I have, that at least two thousand made a good profession of their faith in Christ Jesus, and were added to the communions of the different churches. Much the largest proportion were in connection with the Methodist Episcopal Church, and the Baptist, and then the Episcopal and Presbyterian, and still the work of grace is going on, and additions continue to be made to the army of the Lord, but not in such large numbers as during the period to which I have referred, when they came over as I were by companies to enlist under the banner of the Captain of their salvation. To the Christian heart it has been a season of unspeakable joy, and deep, deep gratitude and thanksgiving."

HARTFORD, CONN.—The Connecticut Observer speaks of the revival in Hartford: "This city enjoyed the winter past, some striking indications of the presence of the Holy Spirit; and the Methodist Episcopal Church, under the pastoral care of the Rev. L. N. Sprague. It commenced in January, as the result of earnest prayer and effort on the part of the pastor and church. God fulfilled his promise, and gave his Spirit. The means used were the preaching of the pastor, the prayers and the testimony of brethren, and a private visitation. Near fifty persons were converted; convictions uncommonly clear and rational, with no improper excitement. Fifty-one united with the church at the last communion, twenty-eight of whom were by profession, making additions to the church in the last two and a half years, by letter and profession, two hundred and thirty-four. Probably a good number will unite at the next communion. The church has great reason to thank God and take courage."

GONE HOME.—The Philadelphia Inquirer makes an application of the phrase, "A awful instance of Sudden Death," in which we do not agree. On Sunday last, John North, a respectable member of the Society of Friends, was addressing a congregation in the Friends meeting house on Sixth and Noble streets. His voice was observed to grow lower than usual, and slightly altered in tone. During his address it became more feeble, and he at length sat down—was seized with a fit—fainted—fell—and was carried to his residence on a settee, where he died immediately after his arrival. Mr. N. was about fifty years of age, and was esteemed and respected by all who knew him, for the good qualities of his heart, and the virtuous and exemplary conduct of his life. He has left a widow and family to mourn their bereavement.

This death was sudden most certainly—but why awful? All death is awful, but surely this is not a case in which the term is to be applied to the hackneyed sentence, "Things beautiful and heavenly may be awful"—and such was the subject of the paragraph was caught up while ministering in the temple; and the witness

borne to his memory, is that his practice in daily life agreed with his profession. Death for him could have no terrors; for when he felt the icy hand of death upon him, he knew the perceptions of the hour of approaching dissolution told him that the time of his departure was at hand, he but lifted up his voice the louder, in willing testimony in the cause of duty. The visions which filled his eye before mortal sight forever faded, may have been awful—but they were awful in glory.—Tuttlar.

Communications.

For the Christian Reflector.

Farther Intelligence from Jamaica.
I have the happiness of presenting to the readers of the Reflector the following extracts of a letter recently received by Bro. Grenell, of New York, from Bro. Weston, now a missionary in the West Indies. Such intelligence is calculated to cheer the hearts of the true friends of Zion. C. W. D.

"Mount Freedom, Jamaica,
West Indies, May 4, 1840."

Rev. Z. Grenell:—Dear Brother:—Though our acquaintance was very brief, yet on many accounts I cannot but cherish for you a warm attachment and brotherly affection.

The kindness of your church to me, and your thorough Anti-Slavery views, I shall never forget. Had I not felt kindred views and feelings myself, I should not have bid farewell to country and friends, to Christian society and social intercourse, to labor among the black population of Jamaica.

When I left America, I knew not where I should labor, or what I should do. I only went as Abraham did, not knowing whither I went. By the kindness of one of the English Baptist Missionaries, I have, through the blessing of God, a new station given up to me. It is nearly in the centre of the Island. The people here are in a much more rude state than in most parts of the Island, yet even here they seem for a long time to have been hungering for the bread of life. They seem glad that 'Massa Minister come to live with them,' and are therefore contented.

I am now about commencing a school, and this will greatly increase our expenses, as I shall be under the necessity of having some one to assist me. Could your people—could any people see the eager desire evinced by all for instruction, I know they would esteem it a great privilege to aid us by their contributions in our work.

I believe very little can be done more effectually to abolish slavery in the United States than to instruct the emancipated blacks here. If, therefore, any of the friends who wish and pray for their own country to be free will be pleased to aid us, we shall thank God and take courage. Donations may be sent to me through Hitchings, Hutchings & Co., Kingston, Jamaica, care of the American Consul, Kingston, through Mr. Bangs, 102 Front Street, New York. In case a box is sent, the articles and value it contains must be marked on the outside, to pass the Custom House.

The Lord is with us by his Spirit. Sinners are crowding the way to Heaven. We expect to have a baptism in June, when if the Lord will, I shall have the pleasure of baptizing many halt, and maimed, and blind.

Please write by the first vessel after you receive this. My address is: Chapelton, Jamaica, care of Col. Harrison, Am. Consul, Jamaica.

Our kind regards to your family and church. Yours in the best of bonds,
JACOB WESTON."

For the Christian Reflector.

Churches for Seamen, No. 4.
The good influence to be exerted by Christian seamen abroad, is another argument for the establishment of churches among them. If they are to publish the gospel in foreign lands, it should be the whole gospel in all the glory and benefits of the ordinances of Christ.

The following letter is directly in point. It was handed to the author of these articles by a Christian sea-captain, (Capt. Gelson, of New York, now at the head of the principal Sailor's Home in that city,) and was written by a converted Swedish sailor, who formerly sailed with Capt. G. He has now returned to his native land, and his great business seems to be preaching Jesus Christ and Him crucified.

Our readers cannot but be interested in his letter. It is evidently the record of the overflowing heart of a pious seaman. Let us not pass it by because it may seem to be long. Let every reader pray as he reads:

"Sweden, 20th March, 1840.

"Dear Sir:—I must write, however bad or poor it is, for I know your brotherly sympathy and love will excuse my bad spelling. Through the mercy of God, I came safe to this country, and to my father and relations, a few days before Christmas and found them all well as regards the body, and one of my brothers converted to God, with one of my cousins. Others, I hope, are earnestly seeking. There had been a kind of revival here two years ago, when a few souls began to seek in this neighborhood. When I began to talk about Jesus, or rather what he has done for my soul, then the people began to listen, and the Lord was present, (glory be to His name!) to kill and to make alive. O, glory, glory! I cannot begin to tell how wonderful the Lord is. They keep me at it day and night almost, and the Lord God strengthens me in soul and body. Many are weeping, a few are rejoicing, and others are scoffing, whilst the greatest part are wondering. I have been speaking with a number of ministers, and found some religion in them; yet, so much, that they have blessed God for what I have told them about America. What the Lord has for me to do or suffer in his name I do not know; but I have already the honor of being visited by a constable, at one of my meetings. He took my name, and the names of a few others, and threatened to fine us 50 Swedish dollars, (about 70 American dollars,) because we sang the praises of God, and read His word. But glory be to God, he did not attain his purpose that time. * * *

O, may the Lord remember Swedenland, (Sweden.) Religion is very low here, and worst among the ministers. But I hope the Lord is not far from blessing. Pray, dear brothers, the Lord of the harvest that he will open the gospel door for poor Sweden. The fields are ripe. Oh, for liberty and laborers!

The news about me has spread far and wide, and people come many miles to hear these unworthy lips in a feeble and stammering way declare the

grace of God as it is in Jesus. And oh, how they praise the Lord, to hear about God's works in America! Oh, how they praise the Lord, and bless the brethren that let me come to them; or else they say, we should have gone down to Hell. You don't know what a hunger and thirst (hungering and thirsting) there is after the word of God here—I have been around a few miles in the Parish; and the people, notwithstanding the persecution that threatens them, have come together after I left them, on Sunday afternoons and evenings, to read the word of God, and pray and praise him. And the Lord is among them. The holy fire is catching. Oh, pray for us dear brethren.

I cannot tell my feelings at the present time. Sympathy, joy, thankfulness, fear and humility mingle in my heart. Oh, bless God. Thank my dear brother Gelson (the captain named above) for all your care and kindness. Heaven reward you! My love, with 10,000 thanks to my classmates. Tell them so meet this poor but well meaning Brother Frederic in Heaven. Thank them, with all the Lord's people for all Christian forbearance and kindness toward me, and the happy season I have had among them. I ask their prayers, that I may be faithful to God, myself, and souls around me. I am so glad as I want. (I am as happy as I wish to be.) I don't expect to come back before they turn me out of the country. O, that I may be given to God, to do and suffer His will—no matter what or how. Give my love to all the brethren. The people of God here send their love.

You have theirs,
With my poor prayers,
While in the wilderness,
Your unworthy in Christ,
FREDERIC NELSON.

P. S. I send an interesting case for the friends of seamen. A Swedish sailor who had been in New Orleans, was married there, and got a small farm, and kept cows and sold milk, and made a great deal of money. A year and a half since he returned to Sweden. On the passage, he had opportunity to peruse the books in the library, when Baxter's Call to the Unconverted struck conviction to his heart. As soon as he arrived in Gottenburgh, he had the book translated, and now employs an old pious man to go about and sell and give it away. He himself has returned to America to buy back his family (possibly to emancipate them), and unite with the people of God. Oh, how wonderful are the ways of the Lord.

This same man has carried another book to be translated, called Religion and Eternal life. 1000 copies of Baxter's Call, and 500 of this, are printed, and sold at half price.

The mate of the brig Leopard, Capt. Davison, gave him these books in English. Great good is expected from them here, as they have never been seen in this country before. O, may the Lord bless every effort for the saving of souls. Amen.

And now who will join in this prayer of the converted sailor?

A FRIEND OF SEAMEN.
For the Christian Reflector.
Christ the best of Friends.

No. 6.

"There is a friend that sticketh closer than a brother,"
The friendship of Christ is desirable, also, because he will be an eternal friend. Though friendship in this world is very imperfect, yet I am persuaded that friendships have been formed, and may still be formed, and continue without interruption for a long course of years—they may continue in all their warmth and tenderness through life itself. Such was the friendship which existed between David and Jonathan. When their acquaintance commenced, we are told "that the soul of Jonathan was knit with the soul of David;" and while Jonathan lived, "their souls, like kindred doves, were mingled into one." The strength of David's affection is strikingly exhibited in that beautiful and pathetic lamentation which he made over Jonathan at his death. When the sad intelligence arrived that Saul and Jonathan had fallen upon mount Gilboa, in a strain of pathetic and inimitable eloquence David exclaimed in the fulness of his heart, "The beauty of Israel is slain upon thy high places: how are the mighty fallen! Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away. From the blood of the slain, from the feet of the mighty bow of Jonathan turned not back. O Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." Such friendship is often found in the domestic circle, in the affections which twine around the hearts of parents and children, of husband and wife, of brothers and sisters. But alas! what is man? "His days are as grass: as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. All the endeared connections with which you stand related will soon be dissolved. Death will break in upon your families, and the dearest earthly object of your affections will be torn from your embraces. Where are those with whom you were once permitted to associate, and with whom you once went up to the house of God in company, but whose seats are now empty?

"Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little none can know."

"Friend after friend departs:
Who hath not lost a friend?
There is no union here of hearts
That must not have an end."

But there is a friendship which can never be dissolved. "There is a friend that sticketh closer than a brother." That friend is Jesus Christ, who is "the same yesterday, to day, and forever." He has gone to prepare mansions of rest for those who love him; and he will come again and receive them to himself. He is their "sun and their shield;" and he will give them grace and glory." Such shall be his dealings with them here, that with hearts swelling with unutterable gratitude, they shall at last exclaim, "He has done all things well." And in the final day of account, his approbation, beyond expression better than the hurrahs of millions, of inconceivably higher value than the applause of every created being, shall be theirs; and theirs forever the high and immortal bliss of heaven. With what unspeakable joy does the Christian look forward to that day? Standing here amid the ravages of death, friends dying, and

mourners weeping, he looks forward to the future, to that eternal friend, who will lead him to fountains of living waters, and wipe away all tears from his eyes forever. "In his presence is fulness of joy; at his right hand there are pleasures forevermore."
STOMA.

For the Christian Reflector.
Freedom of the Pulpit.

Mr. Editor.—The abolitionists are often charged with being "trouble-makers" and "dividers of the church." Perhaps the following facts will throw some light upon the subject.

It is now about two years since I connected myself with the Baptist Church of this city, and until the latter part of 1839, our meetings for business were characterized by almost entire unanimity of feeling and action, and in fact we enjoyed peace and harmony as a church. Up to this time, notice of an Anti-Slavery character had been read by the pastor, who used to pray for the poor Slaves. This, of course, Slavery could not allow. Accordingly the mind of a certain Brother was convinced "it ought not to be." He communicated his views to another Brother, who thereupon, at our meeting in December last, introduced a resolution, "That no notice relating to Slavery, be read in the church." The motives of the Brother I will not impeach; suffice it to say, at the close of the meeting he observed, "just stopped it [abolition] in time." But little was said on either side—and the resolution passed with but three dissenting voices. Before another month rolled round, a few "trouble-makers" concluded that the importance of the subject demanded a reconsideration, and Brother B—, at our meeting in January, made such a motion, which was granted; though some thought it wrong to bring this again before the church. In order that the Brethren might have "time for thought and reflection," the whole subject was laid upon the table for "one month," at which time we supposed we should be allowed to show why "Notices relating to Slavery should be read in the Church." In this we were disappointed. The Chairman decided we could not "show what Slavery was, notwithstanding the resolution excluded all 'Notices relating to it,' and thus we were prevented from discussing the subject—the Chairman 'defining ground' we could not tread."—The resolution passed a second time—Slavery triumphed, and Liberty was trampled in the dust.

Feeling that the church had wantonly grieved us, three of us asked and obtained letters of dismission to other churches where the pulpits are free—the ministers "at Liberty." Others, I understand, are about to follow our example, and then the "church" will be indeed "divided"—But who has done it? Who in this case was the divider? Abolition? No, its friends strove to prevent it. Who then was it? It was Slavery. This is the monster that is severing churches—breaking the bonds of brotherhood—gagging ministers,—and laying,—and thus impeding the progress of Liberty.

It may be proper to add, that the sustainers of the resolution are all abolitionists, and of course "as much opposed to Slavery as any body."
New York, June 1st, 1840. Yours, J. HARR.

For the Reflector.
Hudson River Association.

The twenty-fifth annual meeting of this body was held with the First Church in Albany, N. Y., on the 16th, 17th, and 18th inst. Elder Cone was chosen Moderator, of course, and G. N. Bleeker, Clerk. The attendance was very large. The number of additions by baptism is upwards of sixteen hundred, and nearly two thousand in all. One pleasing fact is, that among the largest number are those added to Abolition churches, and to those which contain many true friends to the cause. This is the way we presume, in which Abolition is going to destroy our beloved Zion!

Notwithstanding the pressure of the times, the contributions to benevolent objects have been liberal. The Bible Society, and Foreign and Home Missions have been especially remembered. Oh! when shall the dying slave be included?

Several attempts were made by friends to call attention to the subject of Slavery. But every attempt was voted down by a large majority. When the Home Mission Society was before the body, and a motion was made for its unconditional support, Bro. Field, (a member of Dr. Williams' church,) enquired of the Moderator if there were Missionaries employed by the Society, who were in the habit of buying and selling men, and women, and children? The Moderator replied that he was not prepared to answer the question, and would refer the brother to the Corresponding Secretary of the Society. (Bro. B. M. Hill, late of Troy,) who was present. Bro. H. undertook to reply, and sought to turn the matter into a joke; remarking that the question was "a very amusing one." Bro. Reimer, of the Tabernacle, then asked, in plain terms, if actual slaveholders were supported by the funds of the Society, and employed as missionaries? as he has understood such was the fact, and was well assured that some of the friends of Home Missions had withheld their money on that account. The Moderator replied that he could give no information on the subject. All that the Executive Committee of the Society know on the subject, was that men are recommended to them at the South, and they employ them! And thus were these momentous questions disposed of, in the largest Baptist Association in the Christian United States of America!

A few moments before the close of the session, Bro. Reimer introduced a resolution recommending the churches of the body to remember the slave in the missionary concert of prayer. Bro. Robert F. Winslow (late one of the Publishers of the Baptist Advocate), immediately moved that the subject be not discussed! Whereupon the Moderator immediately asked the body, (according to the 7th rule of order,) shall this question be discussed? and the vote declared to be 2 in the affirmative and 69 in the negative! It is however due to some of them who voted in the negative, to say that they were not opposed to the resolution, but to the discussion of the subject, for want of time. Here we have a specimen of 'immediatism,' a la mode!

ATHEXTON. The subject, however, was not passed out of the house, although thus treated in it. The discussion was carried on, even by 'men of the world,' and under the very droppings of the sanctuary.

The Reflector was introduced by a resolution from Bro. Henry J. Winslow, who wished it to be added to the list of other papers recommended by the Association. Here arose another discussion. The question was asked, what is the character of

the paper? To "It is the organ of this Bro. L. P. N. Moderator was the organ of any A. paper, devoted to and the kind of rights—rights of Baptist churches question was

the paper? To which the Moderator replied:—"It is the organ of the Anti-Slavery Society!" To this Bro. L. P. Noble, of Albany, responded that the Moderator was in error—that the paper was not the organ of any Anti-Slavery Society, but a Baptist paper, devoted to Revivals, Temperance, Missions, and the kind discussion of the subject of human rights—rights of which thousands of members of Baptist churches at the South are deprived! The question was then taken, and a handsome minority vote declared in favor of the Reflector.

The meetings were all spirited, and partook largely of a revival feeling. On the journey going and coming, slavery and the inalienable rights of man, were freely discussed. It is to be hoped that the time is rapidly approaching when our dear brethren shall treat the subject, at all times, and in all places, with that prayerful consideration which its importance demands.

C. W. D.

ALBANY, JUNE 19th, 1840.

Dear Brother,—"The Hudson River Association has just closed its twenty-fifth anniversary, held with the Pearl St. Church in this city. The introductory Sermon was by Bro. S. Halsey of the 1st Church, Brooklyn; Sermon in the evening by Bro. Evans of the Tabernacle Church, N. Y. On the second day and evening, Sermons were delivered by Bro. Leonard, Agent of the State Convention, and R. Babcock, Jr. of Poughkeepsie. The session, which continued three days, was a very harmonious and interesting, the sermons of a superior order, calculated to awaken the churches to a sense of their obligations, and to unite them in brotherly love. The various benevolent enterprises of the day receive their due attention in this body, and their calls for aid are most promptly and efficiently responded to.

This is one of our largest Associations, containing 44 Churches, of from 19 to 817 members each, about 50 ordained Ministers, and over 6700 communicants. It is located on both banks of the Hudson, from N. Y. City to Troy. With but two or three exceptions, the letters spoke of harmony and prosperity, and a goodly number of them told of interesting and extensive revivals. The largest number added by baptism to any one church was to the Tabernacle, N. Y. city. Their number at the last meeting of the Association was 299; since then they have received by baptism, 393. In their letter they say that of this number more than 30 were members in good standing of Pedobaptist churches, who became convinced that sprinkling is not baptism, and therefore received the ordinance "as it was delivered to the saints." This is a free church, and they have sustained themselves without any assistance from other churches, and contributed during the last year more than three thousand dollars to spread the gospel in other places. Added to the First Church in Troy by baptism, 155; First in Albany, 187; Pearl St. Albany, 194; Stanton St. N. Y., 99; Hudson, 76; Schenectady, 71; Hamilton St., Albany, (colored,) 51—to all the churches, over 1000. Two new churches were added to the Association at this meeting. One fact I think worthy of notice of the Christian community, that those churches which have engaged in extra and protracted meetings, and are in favor of such efforts, and in them have labored and prayed for the conversion of sinners, have been greatly increased, whereas those which are opposed to such measures, have received very few additions, and in some instances have actually diminished.

On the third day of the meeting a resolution was offered recommending to the churches that at their monthly meetings they pray for those in bonds as bound with them; but the association refused to act upon it by a large majority. A resolution was offered and passed unanimously recommending to the churches, and while this resolution was before a meeting, an amendment was proposed to add the Christian Reflector; and in favor of that amendment about 25 voted, whereas only 5 or 6 voted in favor of the same amendment last year. From this circumstance we see that even in the H. R. A. the cause of free discussion and emancipation is onward. True, many who were opposed to passing the above resolutions, claim to be the friends of "the down-trodden slave," and decidedly opposed to slavery, yet so far as any action in the case is concerned they seem to be as decidedly opposed to every effort that is making to do away this heaven-daring evil. Oh when will Christians on this subject 'show their faith by their works!'

Yours very truly,

J. MARBLE.

* A like statement would be true of those who have united with the Baptist churches in this city.

For the Christian Reflector.

Mr. Editor,—"Is it, or is it not, the duty of every Christian living under a government where the people elect their own rulers, and make their own laws, to vote in every election where he has the right to vote?"

If so, is it not his duty in all cases to vote for good men for office, such as will in their official capacity represent his principles, as a Christian Citizen?

If a ruler, elected by Christian votes, performs a wicked act in his official capacity, is not each individual Christian who voted for him, knowing his character, personally responsible for that wicked act, performed by his agent, as much as if performed by himself?

Will some of our correspondents favor our readers with their views of the above very serious and important questions? We should prefer that they be treated without any reference to the "third party movement" in the presidential election, but simply with reference to the principle involved, that is, whether a Christian has a right to vote for a man whom he has reason to believe will not on all points faithfully represent his Christian principles.

Ed. profem.

For the Christian Reflector.

New York Marine Bible Society. The friends of seamen will be rejoiced to hear that such a Society has just been formed among our denomination in the city of New York. The meeting for its formation was held in the Oliver Street chapel on Monday evening the 22d inst.—Elder Sommers in the chair.

An interesting discussion arose on the subject of the connection of the Bible Society and our other

benevolent institutions with slavery. The most kind and yet faithful fraternal feeling was enjoyed on both sides. Brethren Reimer of the Tabernacle, Ross and Raynor of McDougal Street, Fields of Amity Street, and Denison, of Paterson, were on one side, and brethren Newton and Welden, of Oliver Street, and Elder Sommers and Brouner of the other. Brother Pegg, of the Tabernacle, and others showed a tender and lovely spirit. Several important facts were elicited, bearing directly on the great sin and evil of slavery, and the whole discussion, with God's blessing, cannot but accomplish good.

A committee was appointed to draft a Constitution, consisting of Brethren Brouner, Welden, Wilson and Denison. The report was accepted, the Society organized, and a list of officers will be reported at the next meeting, which will be held on Thursday evening the 2d of July. It is much to be desired that all who can will attend this meeting, and make themselves acquainted with the character and operations of this Society. C. W. D.

ORDINATIONS.

Ordained in Westminster, on June 18th, Mr. George D. Felton, as pastor of the Baptist Church in that place. The exercises on the occasion were as follows: 1. Invocation and Reading the Scriptures by Br. Dalmple, of South Gardner. 2. Introductory Prayer by Br. Meriam, of Athol. 3. Sermon by Br. Swain, of Worcester. 4. Ordaining Prayer by Br. Ball, of Princeton. 5. Charge by Br. Curtis, of Harvard. 6. Right Hand of Fellowship by Br. Goddard of Leominster. 7. Address to the people by Br. Tracy of West Boylston. 8. Concluding Prayer by Br. Smith, of Fitchburg. 9. Benediction by the Candidate.

A large audience listened with fixed attention to the Exercises, which were rendered additionally interesting by the very acceptable performances of a large choir of singers.

The sermon, founded on 2 Cor. 5. 14. "For the love of Christ constraineth us," was a forcible exhibition of the important sentiment, that naught but the constraining love of Christ will induce a man to endure the labors, trials and perplexities, necessarily connected with a right discharge of the duties of the Christian Ministry.

Brother Felton, enters upon his labors under encouraging circumstances. The Lord has revived his work, and added a goodly number to the church. May the blessing be long continued.—Comm.

ORDAINED, at Hampton, Ct., June 17, 1840, Mr. RALPH V. LYON, to the pastoral charge of the Baptist Church in that town. The order of exercises on the occasion was as follows. Reading scriptures by Elder John B. Guild, of Williamam. Introductory Prayer by Elder B. N. Harris, of Brooklyn. Sermon and ordaining Prayer by Elder James Grew, of Thompson. Charge by Elder H. Branch, of East Killingly. Fellowship by Elder H. Bromley of Mansfield. Address to the church by Elder Warren Cooper, of Pomfret. Hymn and benediction by the candidate. The services throughout, were solemn and interesting, and we can but hope that the prospects of this ancient, but feeble church, are brighter than they have been for several years past.—Comm.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, JULY 1, 1840.

Andrew J. Davis, Esq.

The circumstances of this untimely and violent death referred to last week having fully come to light, a brief statement will now be made. We know not when our sensibilities have received a shock from so horrid a transaction. Perhaps we feel it more deeply, because the deceased was formerly a citizen in our own town and vicinity, in which most of his afflicted relatives and friends still reside. But the event is itself one of the most mournful character, and on account of the important reflections it is calculated to awaken, and for the satisfaction of many of his acquaintances in this country, it will be given somewhat particularly. Such scenes are becoming a matter of so frequent occurrence, they are generally noticed with the brevity and coolness of any other incidents of the day. But it is well occasionally, as Sterne says, to "take a single picture," and look at it minutely. It adds new illustrations of human depravity and shows Christians that while much is being done for the reformation, there remains much to do. It may admonish some to be careful lest they may even unwittingly be instrumental in perpetuating the same violent causes which in this instance have resulted in a deed of blood, unparalleled in enormity, in view of all the circumstances, by almost everything in modern annals. The following are the facts:

Mr. Davis was the proprietor of the *St. Louis Argus*—a paper, advocating the present administration—and the Editor William Gilpin.—An article was the ostensible cause of the affray, in this print, animadverting on a "Democratic Republican meeting," at which it was said a Wm. P. Darnes offered a resolution to "memorialize Congress to create a National bank on a constitutional basis." In that paragraph, the Editor according to his own statement—"stigmatized Darnes by no very indirect terms, as being a toady or tool used by others in getting up a meeting under false colors. Darnes sent a note by a Thornton Grimsley to Mr. Davis, asking from him the meaning of certain phrases of the editor's. Mr. Davis returned the letter to Darnes by the bearer, thus refusing to reply. Though the owner of the establishment, the management of the editorial department was entrusted exclusively to William Gilpin. Mr. Davis rarely saw any of the editorials before they appeared in the *Argus* in the morning, and knew nothing of those articles complained of until they made their regular appearance. Darnes knew this—every body knew this—the Editor had so expressly explained it, and Mr. Davis had explicitly put it on this ground. No honorable man could under these circumstances, have done any thing else than return the letter of Darnes to his second, Grimsley, which he did.

Mr. Davis could not in the nature of things explain the meaning of articles written by the Editor, and it was the Editor's express desire that he should be left to fight his own battles, and that if Mr. Davis consented to answer interrogations of the kind, it would place him and the Editor precisely in unpleasant predicaments.

This is one step. Gilpin, as if honorably to free

Mr. Davis from all possible responsibility and harm, publishes the following paragraph. "The Editor of this paper is William Gilpin, as is apparent upon its face, and he holds himself responsible for all that appears in the *Argus* as Editorial. He can generally be found at the office on Olive street, and on any particular business of the kind from gentlemen, he will make it a point not to be absent." The tragedy is quickly told.

"As Mr. Davis was going to his dinner, at the National Hotel, about two o'clock yesterday afternoon, he was met in the middle of Market street by Darnes, who, after accosting him with a few words, which were not heard, slapped Mr. Davis in the face, and then struck him several times with an iron cane which he held in his hand. Mr. Davis succeeded in parrying the blows with a light umbrella which he held in his hand, and which was the only weapon he had about him—until finally, Darnes having bent his iron cane with the severity of the blows took hold of the small end of it with both hands and struck Mr. Davis with the heavy loaded knot. The violence of these blows broke down Mr. Davis' defence, by shattering the slender umbrella—and Darnes then dealt the fatal blows. He struck him six or seven times with this heavy loaded knot, at the end of this iron cane, over the head, and every stroke broke in the skull.

Mr. Davis was rescued from his brutal assailant by the humanity and kindness of Mr. William Amos, who, though many yards distant when it occurred, immediately rushed to his assistance, and snatched him from the blows of his assailant, in spite of the remonstrance of Thornton Grimsley, "to let him alone—let him have it out." Mr. Davis was conveyed by Mr. Amos to a back room of the hotel, where Dr. McMartin and Dr. Sykes soon came to his assistance. The blow and the manner, and by perhaps worse things mean. When a few more of New England are to be sacrificed for merely clinging to the principles which their mothers taught them on their native hills, when a few more descendants of the Pilgrims shall fall by ruthless hands because their fathers did not teach them self defence with weapons of death, the question will be asked, whether the North has any thing to do with the "peculiar institutions" of the South.

But at present it is a difficult subject and does injury rather than good. When will men open their eyes to see! Could our words reach the ears of good men in Missouri, we would say, "if there be any virtue, any praise, think on these things." Don't mistake the path of duty on the subject of slavery. Listen to the faithful tones of your own venerable Nelson, who, in peril of his life, inflicted only the wounds of a friend. Don't try to cleanse the fountain by purifying the streams. If your testimony will not be received, shake off the dust of your feet, and rather than go back to the South, strike the branches while the tree is striking its roots deeper and wider into a most prolific soil, nor sit under its shadow, however pleasant, while endangered by the noxious vermin which it breeds.

To Christians in the north, who yet have the liberty of their tongues, which Roger Williams bequeathed to them, we will briefly ask, is it best to keep silent, or to speak—and to speak, and to have a little fraternal interchange of sentiment, or not? If not permitted to reclaim, may we not prevent—at least to save our own offspring from this direful maelstrom? And is it best, in such case, to support at least one Baptist paper in Massachusetts and two or three in the whole country whose columns are opened to a fair and proper discussion? Will it surprise you if we occasionally give the subject some prominence, and very frequently say a little more about it at this crisis than some other branches of Christian morality, struggling with fewer obstacles? Do not such papers deserve patronage, and since they yet have to breast popular favor, some extra pains to increase their circulation. Ought their correspondence not to be kept as ready, vigorous, and well-digested as possible? In short, is it best to do anything about it? Do ye say yes? Then be assured, we have seen but the beginning of sorrows.

OBITUARY.

We have a sad, melancholy duty to perform.—Andrew JACKSON DARNES, Esq. the proprietor of this paper, died about yesterday afternoon, having survived the wounds inflicted by the hands of William P. Darnes seven days and four hours. During that time his sufferings were of the most acute and agonizing character, and he was kept in a constant state of delirium, and at any time since the fatal blows were dealt, any rational hope of his recovery. After seven days of lingering torments, death has finally come to his relief, and brought his sufferings to a close.

Mr. Davis was born in Northboro', Worcester county, Massachusetts, on the 15th day of March, 1815, and was of course a little more than twenty-five years old. He has left to mourn his loss a widowed mother and two sisters, in Massachusetts, and also two brothers, one of whom is now in this city. Mr. Davis was a nephew of the Hon. John Davis, now a Senator in Congress from his native State, and is otherwise respectably connected in Worcester county. He became the proprietor of the *Argus* on the 17th of February, 1839, and had been employed as secretary of the Farmer's and Mechanics' Insurance Company of this city until within the last two months, and resigned that situation for the purpose of giving himself more time to devote to the interests of the newspaper establishment of which he had become the owner.

He was educated as a lawyer, and practised at the bar some time, both in Massachusetts and Missouri. He removed to the West, and established himself in St. Louis in 1836; and he had, only ten days previous to the infliction of the mortal wounds, been nominated on the Democratic ticket for the Legislature.

The deceased was a man universally beloved and respected. During his four years residence in this city, the circle of his acquaintance had become large, and he had no enemies. His manners were mild, bland, and courteous; he never spoke evil of any one, and the breath of envy or malice never dared to whisper any thing against his character or his deportment. He has moved in society an ornament to it, and has not left a single blot to mar the pure escutcheon of a blameless life and an untarnished reputation. In politics, he had in early life embraced the Democratic school—the truth of his principles had become a matter of deep and settled conviction with him—yet he had no party bigotry—no personal animosity towards his political opponents, and at all times spoke of them who differed with him, without harshness or severity.

The writer of this, who knew him well, and had every opportunity of observing every phase of his character, can with great truth and propriety say, that a more harmless, upright, and honorable man cannot be found in this community. That he nourished no feeling of revenge—that when he was reviled, he reviled not again; but on the contrary, he was always ready to find some apology for those who had dealt with him thus. He was a man of active business habits, though of slender and delicate frame and constitution.

He has been cut off in the flower of youth, and in the full career of usefulness and of honorable ambition, by the hands of violence, and has been without warning summoned to the presence of his Maker, at a time when he least expected it, and when he had every prospect of a long life before him. To his widowed mother, who is yet a stranger to these sad tidings, the tale will be fraught with horror and anguish unspeakable. His sisters and brothers will long mourn the fate of their unhappy brother. His numerous personal friends in this city, who have become attached to him by the strong bonds of sympathy and fellowship, will long deeply lament the fate of poor Davis, who has died far from his kindred and natural friends and protectors in a strange land.

It may be a source of consolation to his friends, wherever they may be found, to know that he had

every attention and assistance which could have been possibly rendered to him any where. His medical attendants are considered to be among the very best in the city, and Dr. Beaumont, especially, ranks as among the most skillful surgeons in the Western country. The wounds were of such a character as to put the life of the deceased entirely beyond the power of any surgeon or physician.—*Requiescat in pace.*

COLONIZATION.—Several respectable clergymen and other gentlemen have recommended that collections be taken up in all the churches in New England and elsewhere on the 5th day of July, for the Colonization Society. We would especially recommend that wherever such collections are taken up, the *Missionary Intelligence* received by the "Colonization packet ship Saluda" from Liberia, will be read in full, especially the letters from Hiedington. We have not published any of these unfeeling accounts of the slaughter of the natives by the American Missionaries, nor do we intend to, knowing that they cannot please or edify our readers, nor subvert the cause of religion.

Abolitionists will please recollect that a better use may be made of such money as they choose to contribute on that day—See last week's Reflector.

Fourth of July.

The anniversary of our national independence will be celebrated in a rational manner on Saturday next, by the Sabbath Schools in Worcester, and in some of the neighboring towns. In this town an address will be delivered by Rev. Wm. Howe of Boston, in the Baptist Meeting-house, at half past 8 o'clock. Politicians also intend to celebrate the day in their usual style.

The Youth's Cabinet.

This is the best juvenile newspaper in the country, so far as we are acquainted, and where it has been introduced, the children would be exceeding loth to do without it. It is published by N. Southard, New York, at \$1 per year. Dorr, Howland & Co. are agents for Worcester, and will deliver the numbers to subscribers every Friday at their Bookstore.

SABBATH BREAKERS PUNISHED.—On Sunday last, Mr. James Pierce, his wife and son, (being his whole family) and three boys, started on a sailing excursion in the bay, in a small boat. A few miles below the village, and within a mile of Spar Island, the boat capsized, owing probably to the inexperience or carelessness of those on board. The wife of Mr. Pierce, and his child, seven years old, were drowned. One boy (James Chappel) swam to Spar Island, after diving under the boat unshipping the mast, and exhorting the other who could not swim to cling to it until assistance should arrive. Mr. Pierce and his two boys held on for about an hour, when they were taken up by another boat, and brought safely to shore, alive.—Mr. Pierce died in the evening, his death was caused by his exertion, fatigue, and a distressing sense of the awful calamity. The survivors have recovered.—Mr. Pierce was an East Indian, and has worked in this place for the last 8 or 9 years as a stevedore; his wife was a native of Norway.—*Full River Patriot.*

The Rev. Daniel P. Kidder, Methodist missionary to Rio Janeiro, has returned, having lost his young and estimable lady, who fell a victim to a gastric fever on the 16th of April, at Rio.

James L. Hewitt, the music dealer, while hunting in New Jersey, had his left hand so much injured by the accidental discharge of his gun, that he has been obliged to suffer amputation at the wrist.

Advices from Havana mention that seven of the pirates recently taken at St. Antonio, were to be hanged on the 1st of June. It is added, that thirteen others have been taken.

The Petersburg Intelligencer notices a distressing death of a son of James Lee, Esq. of that town, aged 13. He attempted to run in between two burthen cars for the purpose of getting up to ride, but fell in the effort. The car passed over his right leg, entirely amputating it, which caused his death.

APPOINTMENT BY THE GOVERNOR OF NEW YORK. James B. Latimer of Baltimore, Edward Wain of Philadelphia, E. G. Austin and Augustus H. Fiske of Boston, and Wm. B. Bristol of New Haven, commissioners in and for the States of Maryland, Pennsylvania, Massachusetts, and Connecticut, to take the proof and acknowledgment of deeds, &c. to be used or recorded in this State.

First Lieut. Wm. Lone, of the Falmouth Sloop of war, respectfully declines accepting the sword, presented him by his crew for his kind deportment. His objection is sound, that officers from such presents might be induced to relax their discipline.

N. Y. Star.

Elder Philander Taylor has removed from Smithborough to Spencer, Tioga Co. N. Y. where he has taken charge of the Second Baptist Church. His correspondents will please address him accordingly.

Female Anti-Slavery Society.

The next meeting of the Worcester Female Anti-Slavery Society will be held in the Hall over Hayden and Fenno's store in Faneuil building, on Tuesday next July 7th at 2 o'clock P. M. A punctual attendance of the members is requested and Ladies favorable to the cause are invited to attend.

BRIGHTON MARKET, Monday, June 22, 1840. [Reported for the Daily Advertiser and Patriot.] At market 200 Beef Cattle, 15 pairs Working Oxen, 46 Cows and Calves, 1500 Sheep, and 230 Swine.

About 40 Beef Cattle were left a few miles from market, and were not offered for sale. Prices.—Beef Cattle—A small advance was effected; we quote extra 6 75; first quality 6 25 a 6 50; second quality \$6 a 6 25; third quality 5 25 a 5 75.

Working Oxen—No sales noticed. Cows and Calves—Sales at \$20, 23, 27, 31, 37, 40, and 43.

Sheep—Dull; lots sold for 1 25, 1 42, 1 75, 2 25, 2 50, 2 66, and 3.

Swine—Two lots of small Pigs were sold at 2c. At retail, from 1 1-2 to 7.

Married:

At Amesbury Mills, Rev. Isaac Woodbury, pastor of the Baptist Church in Haverhill, to Miss Lucy Arnold, of Hampton Falls.

Died:

In Conway, N. H. June 2, Mr. Samuel Howard, 93. He was born in Woburn, Mass. May 2, 1747, and served an apprenticeship as a Cabinet maker, in Boston, under the English system. While a resident in Boston he joined the brave little band who destroyed the British Tea in 1773.

In Pelham, N. H. Rev. Dr. John H. Church, 68. In Portland, June 19, Howard Malcom, eldest son of Rev. Thomas O. Lincoln, aged four years, one month, and eleven days.

"Calon on the bosom of thy God, Young spirit rest thee now! Ev'n while with us thy footsteps tread, His soul was on thy brow. Dull to its narrow house beneath! Soul, to its place on high! They that have seen thy look in death, No more may fear to die. Lone are the paths and sad the bowers, Whence thy meek smile is gone; But oh! a brighter home than ours, In heaven is now thine own."

In New York city, Mr. Ebenezer Nicholson, 61. In Albany, Edward Livingston, Esq.

Bargains, Bargains.

The best Bargains Worcester ever offered.—There is no Mistake.

THE subscriber has just received and in this week receiving from Auctions and other sources—100 Packages of NEW GOODS, among which may be found—English, French and American Broad Cloths, Cambrics, Satinets, Light and Dark Vestings, Summer Staffs of all kinds, English, French, and American Prints. Mourning De Laines, Rich Challies, Satin De Laines. Light and Dark Flannel and Figured Silks. Plain and Figured Alpines, Printed Laines, Cambrics, Mullins, Laces, Edgings, Ribbons, Lace Veils, Gloves, Hosiery. Linen Damask and Damask Table Cloths. Crash, Diapers, Bleached and Brown Sheetings and Shirts. Bed Tickings, Furniture Patches, Colored Cambrics, Fancy Handkerchiefs and Shawls of all kinds, Scarfs, &c. &c.

Together with a complete assortment of DRY GOODS, all of which will be sold cheaper than was ever offered, or cheaper than can be found at any other store in Worcester. Country Merchants and all who purchase with cash are respectfully invited to call and examine for themselves before purchasing elsewhere.

ORRIN RAWSON.

Worcester, April 13, 1840.

U 10

D. S. MESSENGER.

HAS always on hand a first rate assortment of Foreign and Domestic Dry Goods adapted to all seasons, and for sale on as good terms as at any other Establishment. These designs of purchasing may always depend on finding Good article and Fair and Regular prices. At No. 6 Goddard's Row, first door north of Dorr Howland & Co's Book Store.

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At Home.

PERSONS visiting Worcester will find the subscriber at the AMERICAN TEMPERANCE HOUSE, where he has been for the last four years, ready to give his personal attention to the wants of all those who may call at his House, and he hopes that the experience which he has had in providing for the comforts of the Traveller will secure to him the continuance of that LIBERAL patronage which has heretofore been given to this House. The location is surpassed by none in town. It is directly at the depot of the Boston and Worcester and Norwich and Worcester Rail Roads.

March 1, 1840.

ELEAZAR PORTER.

Dentist Removed.

DR. MILLER has removed his office from Brinley Row to his House—First House, 2d door in Eliot Street—One Minute's walk from the American Temperance House.

Worcester, May 6, 1840.

13w19

Printing Office Removed.

THE subscriber has removed his materials and apparatus for Printing from No. 6 Goddard's Row, to the spacious and convenient Rooms, formerly known as BURNESIDE'S HALL, opposite Brinley Hall, where they will be happy to accommodate their friends and the public with every description of

Book and Job Printing, at short notice, in the best manner, and on favorable terms.

Worcester, April 8, 1840.

H. J. HOWLAND.

A. W. STOCKWELL,

COUNSELLOR AT LAW, HAS removed his Office to Brinley Row, opposite the American Temperance House, on stairs.

Worcester, April 3, 1839.

11

Copartnership.

THE subscriber, having this day formed a Copartnership under the firm of Francis Blake and Company, for the purpose of transacting a Wholesale and Retail Grocery business.

They will remain in the store heretofore occupied by Francis Blake, No. 6 Gutman's Row, nearly opposite the Boston, Worcester and Norwich Rail Road Depot.

FRANCIS BLAKE, GEORGE C. TRUMBULL.

Worcester, April 1,

U 16

Paints, Oils, Medicines, &c.

10,000 lbs. Dry White Lead, 2,000 lbs. Gr. &c. do in Oil, 5,000 Gallons Linseed Oil, 2,000 do Winter Sperm Oil, 2,000 do Spung do do. ALSO, A large assortment of DYE-STUFFS & MEDICINES, which will be sold very low, by

SAML. T. LAMB & CO., One Door North Granite Row, WORCESTER.

A CARD.

J. R. BIGELOW & CO., acknowledging past favors, solicit the patronage of their Friends and the Public,—and as they have determined on doing a cash business, from and after the first day of April next, and selling their Goods at the lowest cash prices, they respectfully invite all to call and examine for themselves.

Worcester, March 8, 1840.

Place for Sale.

THE subscriber being about to leave town, wishes to sell his place, which lies in the centre of Paxton, a few rods east of the meeting house, and 7 miles from Worcester. It consists of large and very convenient buildings, and 21 acres of good land, all in one body, situated near the buildings. This place is scarcely surpassed by any in the State for pleasantness, and extent and beauty of prospect.

The place will be sold low, and the conditions of payment liberal and satisfactory.

JAMES D. FARNSWORTH, Paxton, May 27, 1840. Sweep 22

Mackerel.

A SUPPLY of No. 1 Mackerel, in half, quarter and eighth barrels, now receiving, for sale by

J. R. BIGELOW & CO. June 17, 1840. 3w25

Liverpool Salt.

200 Bushels Course Fine Salt, 15 do Fine Butter do.

At J. R. BIGELOW & CO'S. No. 3 Granite Row, Worcester, June 17, 1840.

Selling Off! Selling Off!

Now is the time for Bargains. THE subscriber wishing to reduce his Stock of Dry Goods, which is one of the largest in any other store in the 15th of August, therefore offers until that time his whole Stock at very reduced prices.

ORRIN RAWSON. Worcester, June 9, 1840. 3w24

JUST published and for sale by DORR, HOWLAND & CO., DOWLING'S REPLY to MILLER,—being an Exposition of the Prophecies supposed by Miller to predict the Second Coming of Christ in 1843, with a Supplementary Chapter upon the true scripture doctrine of a Millennium, prior to the Judgment, by John Welling, pastor of the Pine Street Baptist Church, Providence, R. I.

Worcester, June 24, 1840. 3w26

Safes, Safes.

NOW is the time to buy a Safe or get your old one repaired at the Worcester Safe Manufactory. All orders gratefully received and immediately attended to by

Poetry.

From the Pittsburgh Christian Witness.
"The Earth is the Lord's" Psalm 24.

BY WM. H. BEECHER.

Lord! the earth is thine,
And the fulness of the sea—
Heaps of gold and gems that shine,
Flashing through the flaming brine,
All belong to thee!
Underneath the yeasty waves,
Where the great sea-monsters roam,
Thou hast hollowed wondrous caves,
For their ocean home.
Where the huge Leviathan
Revels in his kingly might
O'er beds of crystal.
Thou hast builded temples fairer—
Thou hast fashioned grotesque rarities
Than the proudest works of man.
There uncounted treasures lie
Hidden deep from human eye;
Lustrous gems, whose radiant gleams
Sparkle aye in the starry beams.
All the wonders of the sea,
All the gems that flash and shine
Underneath the ocean brine,
God! I belong to Thee!

Lord! the earth is thine,
And the fulness of the earth!
Thou, in sovereignty of will,
From thine everlasting hill,
Called the light—the Voice Divine
O'er the formless void went forth,
And the darkness fled!
From the mass chaotic hurled
Rose to life this wondrous world—
Suns and stars, with constant force,
And undeviating course,
In their orbits sped,
Tree and plant and opening flower,
In their virgin beauty drest,
Heard the mandate, and Thy power
Instantly confessed.
All by Thee were called to birth,
Sole Possessor of the Earth.

Thine is every living thing—
From the sluggish worm that crawls
O'er the dungeons of the slime,
To the forest's tameless king—
And the bird, whose rapid wing
Flashes in the glad sunshine,
As it scats aloft, to fling
Out upon the gales of spring—
Gifts of God that seem divine—
Insects, beast, and bird are thine!
Formed by Thy creating hand,
Heedful all to Thy command.

Hills arrayed in living green,
Where the sunshine loves to linger,
And the wind with wizard finger,
Trifles with the springing grass—
Water singing as they pass,
(Pauses none to intervene.)
With a low and pleasant tune,
All the leafy time of June—
Valleys where the sunshine dancing
On their verdant slopes, and glancing
Downward to their deepest beds—
Forests, regally uplifting
To the clouds their crowned heads—
And the undulating plain
Saying to the swaying grain—
These are Thine—and thine the sky,
With its gorgeous pageantry,
And its shadows ever shifting,
Wait they all upon Thy word,
Nature's Universal Lord!

Then to Thee, of life the Giver,
Praises be ascribed for ever!
Thine be thanks and adoration,
Thine be songs of exultation.
Thanks and songs for ever given—
Every voice in concert sounding,
Every heart with rapture bounding,
All harmonious anthems blending,
Louder swelling as ascending—
Tribute of the earth to Heaven!

Miscellany.

From Zion's Banner.

Evidence of a Changed Heart.
A spirit of prayer is one evidence. All real supplicants are ready partakers of the spirit of grace and supplication. Were this understood by the prayerful, it would both confirm their love for prayer, and settle that painful question, which has so frequently agitated the whole soul, *have I been born of the Spirit of God?* No wonder, there should be an anxiety to settle this important question: because the point of our acceptance with God rests upon this, "if any one," however moral or amiable, "have not the Spirit of Christ, as it is sown or His." What evidence can one enjoy more satisfactory, on this point, than the spirit of adoption, which crieth, "Abba Father?" We know not what to pray for as we ought, shall the apostle, but the Spirit helps our infirmities, that is, gives us a discovery of the true character of God whom we approach, and infinite in all his perfections, as saith the prophet, "thou art of purer eyes than to behold evil, and canst not look on iniquity." It also affords us a view of our own depraved, fallen condition, and our entire dependence on God for salvation, through the redemption of Jesus Christ. No one can worship God, without having a right estimate of the holiness and purity of his character, when they approach unto him in prayer. The spirit of Christ, that has taken up its abode in the heart, teaches us how to pray as we ought,—for it maketh intercession for us according to the will of God. Hence, we are worshippers of God, and our supplications cannot fail of finding acceptance before him. "If ye do my commandments," saith Jesus, "Ye may ask what ye will in my name and my Father will give it you."

Another evidence is, a change in the affections, from the love of pleasure, to the love of God. The scriptures were once to them a sealed book, hence no delight was found in their perusal: as saith the apostle, "The natural man understandeth not the things of God, they are foolishness unto him; neither can he know them, for they are spiritually discerned." David declares in his addresses to God, "Thy testimonies are my delight and my counsel-lors." Again, "The law of thy mouth is better unto me than thousands of gold and silver." "O how have I inclined my heart to perform thy statutes always, even unto the end."

The law of God is spiritual, and the heart being changed through the faith of the operation of God, the things of the Spirit are now delighted in. Being risen with Christ they seek those things above, they set their affections on things above, and not on things of the earth; for they are dead (to the world) and their life is hid with Christ in

God; so that when he, who is their life, shall appear, they may also appear with him in glory."

The thought of such amazing bliss,
Doth constant joy create.

Another evidence of a change by grace, is a conscientious fear of doing wrong, accompanied with a desire to please God in all we do. This should be the ruling principle of all our actions. To love God with all the heart, soul, mind, and strength, and our neighbor as ourselves, is the fulfilling of the law. Hence we should desire to please God, in possessing that purity of heart and life, which his holy law requires. Then shall we cry out like David in our supplications to God, "Search me, O God, and know my heart, try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Cleanse me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

The Spirit of Christ will not lead us to justify ourselves in things which the word of God has forbidden; or even suffer us to do so, unconvinced; but contrariwise, it will lead us to confess our sins, and forsake them. We may find mercy, if we have the Spirit of Christ, we shall be conscious of small sins, (if we may be allowed so to call them), and shall seek to please God in the exercise of a true repentance for them. We shall seek to please God, by fully believing, and walking according to his word, in attending on public worship, in secret devotion, by our temper, and by the use of our tongue.

Finally, as we are not our own, but are bought with a price, and as we are not made the sole proprietor of any thing we possess on earth, but are stewards of the manifold blessings which God we shall seek to please God in the appropriation of all we possess, viz: of our time, talents, influence, and property. We shall have no separate interests from that of God's cause; therefore we shall make no appropriations without first looking to God for wisdom, that whether we eat, or drink, or whatsoever we do, we may do all to the glory of God.

Let not the young and feeble Christian doubt his acceptance with God, if his heart has not been enlarged, so as to have had all the above exercises and thoughts in full, providing he possesses the spirit by which they were wrought. But my dear fellow-Christian, in thy adoption into the holy family, cause thee to present thy soul and body a living sacrifice, holy and acceptable to God, which is thy reasonable service.

The apostle Peter declares, that we were adopted into the family of God that we might show forth his praises, who hath called us out of darkness into his marvelous light. Then let this be the object of thy life, to please God, by doing his will on earth as it is done in heaven.

Unspotted from the World.

An easy matter it would be to have pure and undefiled religion before God and the Father, if it implied no more than to visit the fatherless and widows in their affliction. But these deeds of mercy must be performed by one who keeps himself unspotted from the world, or they are not evidence of genuine piety in the heart. What is it to be unspotted? In the sight of God, the heavens are unclean, and the angels themselves are charged with folly! How vile must sinful man appear in the eye of holiness! The whiteness of an angel's robe would be sullied by the slightest contact with the sinful world in which man lives, and moves, and has his being. How then shall man escape untouched.

Not by flying from the world. History would teach us, if reason would not, that the cave or the cloister is not to be desired for the cultivation of holiness of heart. The man who buries himself that he may avoid the world, carries his worst enemy with him. Not by refusing to mingle in the common pursuits of life. It is the duty of man to be diligent in business, as well as to fervently in spirit, serving the Lord. The cares of the world must have their appropriate share of attention. Slothfulness is sinfulness. But it is the duty of every man, and every Christian may find grace, to mingle with the world in the daily and hourly affairs of life without contaminating his character by indulgence in those things which bring reproach on religion, and are justly so offensive to God. There are a thousand artifices which are common among men in the pursuit of trade, so common that they have ceased to be regarded as censurable, which God cannot approve, and which no man can be ignorant of. It was so in old times, when the buyer said, "It is bought," "It is bought," but went away and "boasted" of his bargain. The Christian who scrupulously refrains from making any compromise with conscience for the sake of success, in buying and selling demonstrates to those with whom he deals that his principles are fixed and governed by unchangeable truth; who never promises what he does not mean to perform, and never turns to the right hand or the left for aid in advancing his interests; he stands on high ground, and a time serving world will acknowledge that he is an upright man, who fears God. The man who carries into business the principles of the gospel, and follows the golden law of Christ in his most trivial dealings with his fellow men, who keeps his closet to his counter, or shop or market, and there feels the power of religion constraining him to do what is right, and restraining him from that which is wrong, may keep himself unspotted from the world. He must be watchful. He must be prayerful. But there are no insurmountable difficulties in his way. Where sin abounds grace may much more abound. The obstacles may be great, and the temptations strong, but the motives to resistance and the strength for the conflict are all sufficient. My grace is sufficient for thee."

How the character of the church would be exalted in the eyes of God and angels and of wicked men, if its members lived above the world while they were living in it; if they set their affections on things above, not on things of the earth; if they used the world as not abusing it, and showed by their walk and conversation that this was not their home. Spots of purity, absolute perfection we do not expect to see, till we awake in the likeness of God. But that the followers of Christ should aim at a better standard of piety, more holiness of heart, and less conformity to the maxims and practices of an ungodly world, none will deny. The church demands it of her members. The Savior demands it of those whom he died to redeem. The great God demands it when he makes his own holiness the ground of the present, and saith, "Be ye holy, for I am holy."—N. Y. Observer.

MOHAMMEDAN IS CHRISTIAN. It is a singular fact that grog-shops and the demoralizing effects which they produce, are found only among Christian nations. They are abominated by the Mohammedans. Mr. Southgate, in his late interesting tour through the nations of the East, says, "The Mohammedan law, although it does not prevent the manufacture and use of wine and other liquors, keeps under such restrictions as are unknown in any Christian country. You do not find in the Eastern cities, as you may in our own, a tippling, and a drunkenness every corner. In Constantinople, indeed, there is no deficiency of them, but even there, they are to be found only in the Christian quarters, and are only tolerated for the use of Christians, although the Mohammedans do sometimes pay them secret visits."

Again, Mr. Southgate says, "Whether tippling-shops are to be found anywhere in Turkey, besides Constantinople, I am unable to say. I have visited four-fifths of the cities of the Empire, and have never seen one." He adds, that in Persia they are still more rare; and why? Hear the humiliating reason—Because the Christian population is small. He never saw or heard of more than one tippling grog-shop while he was there—and for

that the owner paid the enormous license of six hundred dollars, or fifteen hundred dollars. Mr. Southgate says that in the East it is rare to find a confirmed drunkard, excepting among the Christians—and among Christians, such characters are more rare than in this country. He never saw in the East, but two men overpowered by liquor and staggering through the streets. The first was an American sailor, and the other, by his language, was an American or an Englishman.

Such is the wide difference in the practices of a Mohammedan and a Christian country. In the latter, grog-shops are licensed for the public good; and the sale of poison to the wretched inebriate, is recognized as one of the civil rights of a free people—and is protected and encouraged by law.

Mr. Journal.

From the Youth's Cabinet.

Customs in Jamaica.

Kingston, Jamaica, W. I. Feb. 12, 1840.

Dear Brother Southgate,—I must again tell my young readers some of the interesting things which I have seen in Jamaica.

There are many things which appear very curious to Americans, but one which has amused me perhaps as much as any, is to see the negroes carry burdens on their heads. They have so acquired this art that they seem to carry them very carefully without even touching them with their hands.

Let us now attend a little to the dress of the people here. The white people dress much as they do in the U. S.; but the negroes have a fashion of their own. Many of them have good clothes. They dress very much in white. If you will go with me, some Lord's day, to chapel, you will see a number of hundreds of men and women, and some very beautiful young women, dressed in handsome white muslin frocks—some in elegant silks; all with turbans on their heads, generally white, and a nice palm leaf hat, of just such shape and kind, as the men wear in the United States. Well, you say, they look very prettily dressed; but you see they have neither stockings nor shoes. This seems to be the fashion here.

I suppose that God does not care so much about the fashion of dress, if it be not indicative or injurious to health, as he does about the preparation of the heart. There is one fashion or custom here, at chapel, which I think God likes very much, which is singing. The people, when they enter the chapel, kneel down a moment, and silently pray to God to bless them. This is done by all, young and old, rich and poor, male and female. And they do this before they speak to any of their friends. Now I suppose that many children, in the United States, would consider it disgraceful to kneel and pray before so many people. Some, too, might fear soiling their fine clothes, but they do not seem to think of that here. It is very interesting to see the little boys and girls kneeling to pray as they enter the house of God—and as they rise from their knees to see how sedate they appear.

Our manner of conducting singing is different from what I have been accustomed to.—The minister reads two lines of the hymn, and when those are sung, he reads two lines more, and so on through the hymn. If the hymn were not "lined" thus, those who have no books, or cant-books, could not join in singing. I do not think the singing is quite so melodious as some I have heard, because the tunes seldom have but one part. I suppose they call it *Tenor*. The negroes can easily learn the tunes. I have twice heard a little boy, not more, I think, than 10 years old, act as *chorister*;—that is, he would commence singing, and all the rest would follow him in the tune which he had selected.

We must now attend a little to the schools, before I close this letter. We shall find here a considerable number of small boys and girls, with no other clothing but shirts. Though their parents are so poor that they cannot buy other clothes, yet these children are so eager to learn, that they will not stay at home. They learn very fast. And I think that some of our American folks, who think that negroes are nothing but cattle, would be rather ashamed of themselves in one of these schools.

Yours truly,
JACOB WESTON.

* I have seen the following anecdote, which was related to illustrate "the power of habit," but I do not know that it is true.

A Jamaica proprietor feared that his slaves were hurting their heads by carrying heavy loads, and he ordered some wheelbarrows made for their use.—They piled their loads into them, but such was the "force of habit," that they continued to wheel them.

An Incident.

In Holden, the warfare between rum and cold water has been prosecuted with vigor and perseverance. There has been no disposition to compromise on either side. The trade in strong drinks has been productive of such terrible results, in that vicinity, that the friends of temperance, who have witnessed those results, cannot think of relaxing their efforts until the murderous traffic comes to an end; and the principal dealer in the township, *Major Clement*, who has been the great bell-wether of this opposition, has kept his forces in excellent training, and has hitherto seemed fully determined, by dint of bravado and cow-skim, to continue this vile business, in spite of all opposition.—Justice and humanity alike require that such outrageous conduct as this man has been guilty of, should be known, that both acts and actors may receive from an injured community their due condemnation.

The colonial or semi-tragic affair which I am about to relate, "came off,"—as the sportsmen say,—soon after the memorable law of '38 went into force. The friends of temperance in Holden appointed a committee to prosecute violations of the law; and the afore-said respectable Mr. Clement, gave out at once, that that would be unsafe for any man to complain of him. He made a public parade, in the streets of Worcester, of a number of raw lads, which he had purchased for the occasion, and declared his determination to take summary vengeance on any one who should have the hardihood to attempt the enforcement of the law. Intimidations were thrown out also that his man Jeffrey, a stout bar-room loafer, who tended his stables, and drank his rum, was prepared to imitate the worthy example of his employer, and cow-skin the cold water meddlers, if occasion required. The committee performed their duty, and patiently awaited the result. The Major, like many other great military characters, judged it to be safer to fight by proxy than in person, and wisely kept his hands off. Not so, however, with Jeffrey. Having recruited his courage at the bar, he sallied out one day, and bravely attacked one of the complainants,—a little old man, who might, with the aid of high heels shoes, and by stretching himself to his utmost length, possibly have elevated his head to a level with the bully's

shoulders. The little man did not much like the style in which Jeffrey used the cow-skin, and concluded to return him a lesson on that instrument. He wrenched it from his grasp, and, although borne down to the earth by the superior strength and weight of his assailant, he piled the butt-end of the raw hide so vigorously over the head of the rum champion, that he howled out lustily for help. But the affair did not end thus, for the little man proceeded to Worcester, and sent the sheriff to convey his compliments to the sore-headed gentleman, and invite him to visit Worcester and appear before his betters. He did so, paid the fine and costs of prosecution, and has doubtless since changed his views materially in relation to the virtues of cow-skim, rum courage, and cold water nerves.

Dr. JEWETT.

The Tower of Babel.

The following account of the tower of Babel is from Sir Robert K. Porter's travels in Western Asia between the years 1817 and 1820, as quoted by Professor Silliman in the last number of his Journal of Science.

This is an immense pile of ruins,—at its base it measures 3,082 feet (in circuit),—width 420 feet; it presents two stages of hills: the first about 60 feet high, closed into a deep ravine by the rains, and intersected by the furrows of age. To the base of the second ascent is about 200 feet from the bottom of the entire pile, and from the base of this ruin to the top 35 feet. On the western side, the entire mass rises at once from the plain in one stupendous though irregular pyramidal hill, broken in the slopes of its sweeping activities by time and violence. The south and north fronts are particularly abrupt towards the point of the brick ruin; on the north side there are large piles of fine and solid brick work, projecting from among immense masses of rubbish at the base, the fine bricks were evidently part of the extreme summit which is a solid mass of masonry, and presenting the apparent angle of some structure originally erected of a square shape, the remains of which stand on the east to the height of 35 feet and to the south 22 feet. It is rent from the top nearly half way down, the remains of the masonry are furnace burnt bricks; they are united by a calcareous cement about a quarter of an inch in thickness, having in it a layer of straw; and so hard that it could not be separated. The base of the structure was not altered, but the piles of fine bricks shown down were vitrified with the various colors, and they gave the ringing sound belonging to the vitrification of glass in the manufactories; the lines of cement are visible and distinct, and are vitrified. The consuming power appears to have acted from above, and the scattered ruins fell from a higher point than the summit of the present standing fragment.

The heat of fire which produced such amazing effects must have been with the force of the strongest furnace, and from the general appearance of the cleft in the wall and these vitrified masses, I should be inclined, says the author, to attribute the catastrophe to lightning from heaven. Ruins, by the exposition of any combustible matter, would have exhibited very different appearance. The entire surface of the structure appears to have been faced with fine brick.

Hints for July.

From a belief in utility, confirmed by several years' practice, we earnestly recommend a trial, to those who have not adopted the practice, of curing their clover hay and such as *down* in clover, in cases cocks, instead of spreading and turning in the old way. It will save labor, save hay, and add much to the value of that which is housed. As soon as the grass has become wilted in the swath, and the external moisture evaporated, and by all means before any of the leaves become dry and crumble, put the grass in grass cocks, as small as the base as possible, not to exceed a yard in diameter, and taper them off, by adding forkfuls, to the apex, which may be four or five feet from the ground. Leave them undisturbed at least 48 hours and until you are pretty certain of sun or drying wind; then open the cocks, and if once turned, the curing will be complete in three or four hours, scarcely a leaf will be wasted, and the hay will be bright, fragrant, and will keep well.

But small grass before it becomes drier, for the following reasons: 1. If omitted, bad weather may intervene and delay the harvest too long. 2. Dead ripe grain wastes much in harvesting. 3. Early cut grain makes the best food. 4. When any portion of the culm or straw is ripened, or becomes dry, there is no further supply of nourishment from the soil; and the grain then gets as much food from the cut as it could get from the standing straw. Hence, when the straw turns yellow under the ear, however green the rest of it may be, the grain should be cut. And when the straw becomes badly affected with rust or mildew, the sooner it is cut the better.

Do not put the plough into the corn, if you have, as you may have for a trifle, a cultivator or horse hoe. It severs the roots, which are the mouths of the plants, turns up and wastes the manure, which should always be applied to this crop, and deprives the plants of more than half their pasture. Hill your corn but slightly. Hilling renders it more liable to suffer from drought, and induces it to throw out a new set of roots, the old ones being in a manner useless, by being buried too deep, and beyond the reach of the influence of heat and air, the indispensable agents of nutrition and vegetable growth.

Albany Cultivator.

NATCHEZ.—It is said that the tornado which recently swept so much of this city to ruin, destroying so many hundred lives, and so much property, was confined to a particular portion, known as the most wicked part of the city.

A gentleman acquainted there told us, that probably there was not a place in the United States where there was so much gambling, drunkenness, licentiousness, and every other form of wickedness, as in that portion of the city which is blown away. It would seem as if the cup of their iniquity was full, and therefore they were destroyed. Other portions of the southern states have recently experienced similar, though less destructive visitations. It may be well for us to feel that God's "judgments are in the earth," and "to learn righteousness."—Oberlin Evangelist.

MOST HORRIBLE.—A letter from Marietta, Ohio, states that a young lady from down the river, who was on a visit to her friends in that place, was last week thrown from a horse she was riding, and dragged several miles. The horse was only stopped by the last of three shots from a rifle, and when so, the remains of the unfortunate lady were so mutilated, that they could scarcely be recognised as those of a human being.—Tattler.

Use of Spectacles.
It is one of the greatest mistakes of approaching age, that people at such times imagine a necessity for spectacles, when in fact, in eighty cases out of a hundred, the eye-sight is positively injured by them. If we tamper with our eyes, and interpose glasses between the cornea and the object, a remedial and readjustment of the parts within necessarily follow; and when this new arrangement has once been established, it is no easy matter to restore the organs to their former primitive condition. Age brings with it a relaxation of the tension of all the tissues, and the eye suffers temporarily with the entire system, but soon recovers having within its own constitution a principle of adaptation, according to the circumstances, habits and condition of the individual. From forty-five to fifty, a period when glasses are erroneously supposed indispensable, were they not resorted to at all, although there be a defective vision at the focal distance, in reading, for example, the sight would soon begin to improve, and finally, to all intents and purposes, in a majority of instances, would be re-established. It is a law, and strange it is that its indications are not more observed, that the eye, at every period of life, will accommodate itself to the wants and necessities of the individual, provided it is not artificially deranged. In perfect vision, the evils of near-sightedness, and the misfortune of not seeing distinctly in old age, were never heard of as being universal ills which had become numerous. We do not deny the utility of spectacles after they have once been resorted to; but we perfectly agree with Dr. Waller in saying that they are rarely necessary. Near-sighted children are often kept in that state through life by being early furnished with concave spectacles. Withhold them altogether, and the eye would, in exact obedience to the laws of its organization, adapt itself to the labor required. But when the glasses are put on, they must ever be retained.

Calculable injury has been the result of the fashionable folly of wearing quizzing glasses.—Both gentlemen and ladies, in the spring tide of youth, whose eyes are without a single defect, peep through these useless appendages of supposed gentility, till a permanent and incurable difficulty ensues, which consists in a want of agreement in the focus of the two organs. Unless the surface of which the image impinges on the retina perfectly agree in both eyes, there will be distorted and indistinct vision, such as this kind of object or prospect glasses produce.

Let the eye entirely alone, is the doctrine we hope will be a general rule, every where promulgated.—Boston Medical and Surgical Journal.

A Little too Late.
In the last General Conference of the Methodist church, says the Cross and Journal, a motion was made that all baptized children between the ages of six and ten be included in infant classes, and all above ten years in the adult classes. This the mover said, would place them in the position of "probationers." From this position, they would pass, in due time, into full membership, and be admitted to all the privileges and immunities of the church. As some members had objections against this "birth-right membership," the motion was lost. This would probably have passed some centuries ago, but it was a little too late to palm off the popish notion, that children may be members of the church of Christ by virtue of their parentage, and "baptism," falsely so called.—N. H. Baptist Register.

Political Convention.
The convention of the whig party, held in this town on Wednesday, the 17th inst. was probably the most numerous assembly, that was ever witnessed here. The number of delegates was over one thousand in the procession, and it is supposed there were some thousands more, who were lookers on. In the afternoon we ventured upon the middle terrace in front of the state house, where the convention was held, and were soon enclosed in a mass of human flesh, from which there was no escape, and there is no question, that for a season, we were very decidedly under whig influence. For the display of banners, speeches and resolutions, we must refer our readers to the political papers. The convention opened with a prayer for Governor, and GEN. ISAAC LEELEY of Portland, and GEN. ISAAC HOBBS of Corinth, as Electors at large.

In one respect, we are willing to confess, we were exceedingly gratified. We never before witnessed such decisive proof of the progress of temperance principles. Though we had a tolerable opportunity to observe, we saw but two individuals through the day, that were decidedly intoxicated; and this is hardly equal to the common, every day work of our numerous grog-shops. On this point, so far as we know, candid and intelligent gentlemen of both political parties agree in their testimony. We have undoubtedly arrived at a point, that every party, that would retain its influence with the people, must frugal temperance away from all its public gatherings.

Augusta (Me.) Temperance Gazette.

Bank Note Table.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.

The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:

MASSACHUSETTS.
Fulton Bank,
Commonwealth Bank,
Franklin Bank,
Lafayette Bank,
Nahant Bank, at Lynn,
Chelsea Bank, at Chelsea,
Middlesex Bank at Cambridge,
Roxbury Bank, at Roxbury,
Bank of Norfolk,
Farmers and Mechanics Bank, at S. Adams.

MAINE.

City Bank of Portland.
Frankfort Bank at Frankfort.
Agricultural Bank at Brewer.
Oxford Bank at Fryeburg.
Damariscott Bank at Newcastle.
Georgia Lumber Company, Portland.
Bangor Commercial Bank, at Bangor.
Calais Bank, at Calais.
Bank of Old Town.
Still Water Canal Bank, at Orono.
Bank of Westbrook, at Westbrook.
Washington County Bank at Calais.
Mercantile Bank, at Bangor.
Globe Bank, at Bangor.
Peoples Bank, at Bangor.
Penobscot Bank, at Bangor.

NEW HAMPSHIRE.

Wolfsborough Bank, at Wolfsboro.
Concord Bank.
VERMONT.
Bank of Bennington, at Bennington.
Bank of St. Albans, at St. Albans.
Essex Bank at Guildhall.
Bank of Manchester, at Manchester.
Bank of Windsor, at Windsor.
Bank of Montpelier.

CONNECTICUT.

Stamford Bank, at Stamford.
Bridgeport Bank, at Bridgeport.
Fairfield County Bank.
Housatonic Railroad Co.
Rhode Island Co.
Sicuate Bank.

SCHOOL BOOKS.

Dorr, Howland & Co.

KEEP constantly for sale a general assortment of BOOKS used in Common Schools, High Schools, Academies, and Female Seminaries; Also, SCHOOL STATIONERY, of all kinds, such as Writing and Copying Books, Paper, Quills, Steel Pens, Slates, and all other school requisites, at the lowest market prices, and as low for Cash, as at any regular Bookstore in the State. By devoting ourselves more particularly to the interests of the business, we hope to make our Store THE SCHOOL BOOK DEPOSITORY for Worcester County, where may always be found every article usually wanted in Schools. Merchants, Teachers, and School Committees, are invited to patronize our establishment. Worcester, Feb. 12, 1840.

Butter.

the Vermont Butter, for sale by J. R. BIGELOW & CO.

Worcester, April 13, 1840.

Family Bibles.

DORR, HOWLAND & CO., have just received a new supply of Bibles of various sizes, which they offer at their assortment quite good—large family Bibles, good paper and binding from two to five dollars. Worcester, May 13, 1840.

Letter Paper.

DORR, HOWLAND & CO., have now in Store a good assortment of plain and ruled Letter Paper from Ames's, Hubbard's, Kendall's and other Mills, of good quality, fair prices. Worcester, May 13, 1840.

Pork and Lard.

A supply of new Pork and Lard just received by J. R. BIGELOW & CO.

Worcester, April 29.

NORWICH AND WORCESTER RAIL ROAD RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

SUMMER ARRANGEMENT.

ON and after MONDAY, 25th April, the train as the Road will run as follows:

STEAMBOAT TRAINS.

The train of Cars leaving Boston every day except Sunday, at 3 P. M., will proceed immediately on reaching Worcester, and arrive at Norwich, say at 7 A. M. A train of Cars will leave Norwich every morning (except Monday) on the arrival of the Steamer from New York, and proceed immediately to Boston. The Cars are provided with separate apartments for the accommodation of Ladies.

ACCOMMODATION TRAINS.

Leave Norwich and Worcester daily, Sundays excepted as follows:

Norwich at 6 A. M. and 4-2 P. M.
Worcester at 8 A. M. and 3-4 P. M.
By the above arrangement, Passengers leaving Boston either the 6 A. M. or 1 P. M. train, can proceed directly to Norwich, and those leaving Norwich in the 6 A. M. train will reach Worcester in time to take the 10 A. M. train for Boston.
Fare between Boston and New York, \$3 00
" Worcester and New York, 4 00
" Boston and Norwich, 3 00
" Worcester and Norwich, 2 00
MERCHANTS' TRAINS.
Leave Norwich and Worcester at 10 A. M. daily, Sundays excepted.
Merchandise generally will be taken between Boston and Norwich at the rate of 25 cents per hundred pounds, or 10 cents per cubic foot.

April 25, 1840.

Boston & Worcester Rail Road.

SUMMER ARRANGEMENT.

THE Passenger Cars leave Boston and Worcester daily, except Sundays, as follows:—From Boston (in connection with the Western and Norwich Rail Road) at 6 A. M., and 1 P. M. From Worcester, as far as Worcester only, at 1-4 P. M.

From Worcester, early morning train at 7 A. M. From Worcester, with Western and Norwich Rail Road, at 10 A. M., and 1-4 P. M.
Mail train on Sunday, each way at 7 A. M.
A Steamboat train, for New York, via Norwich, will leave Boston daily, except Sunday, at 3 P. M.; and returning, leave Worcester daily, every day except Monday, on arrival from New York.